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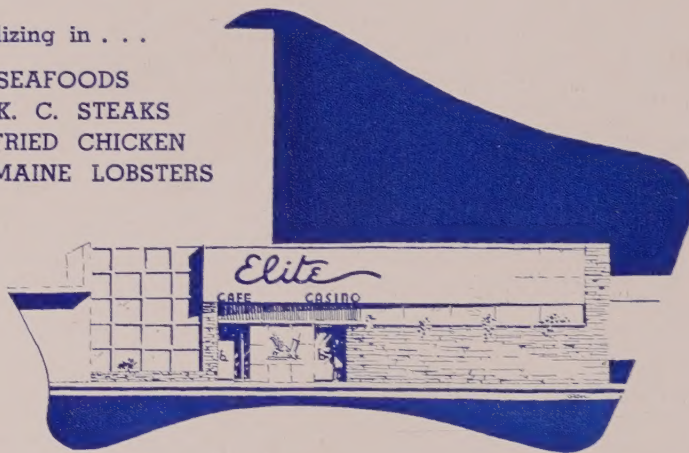
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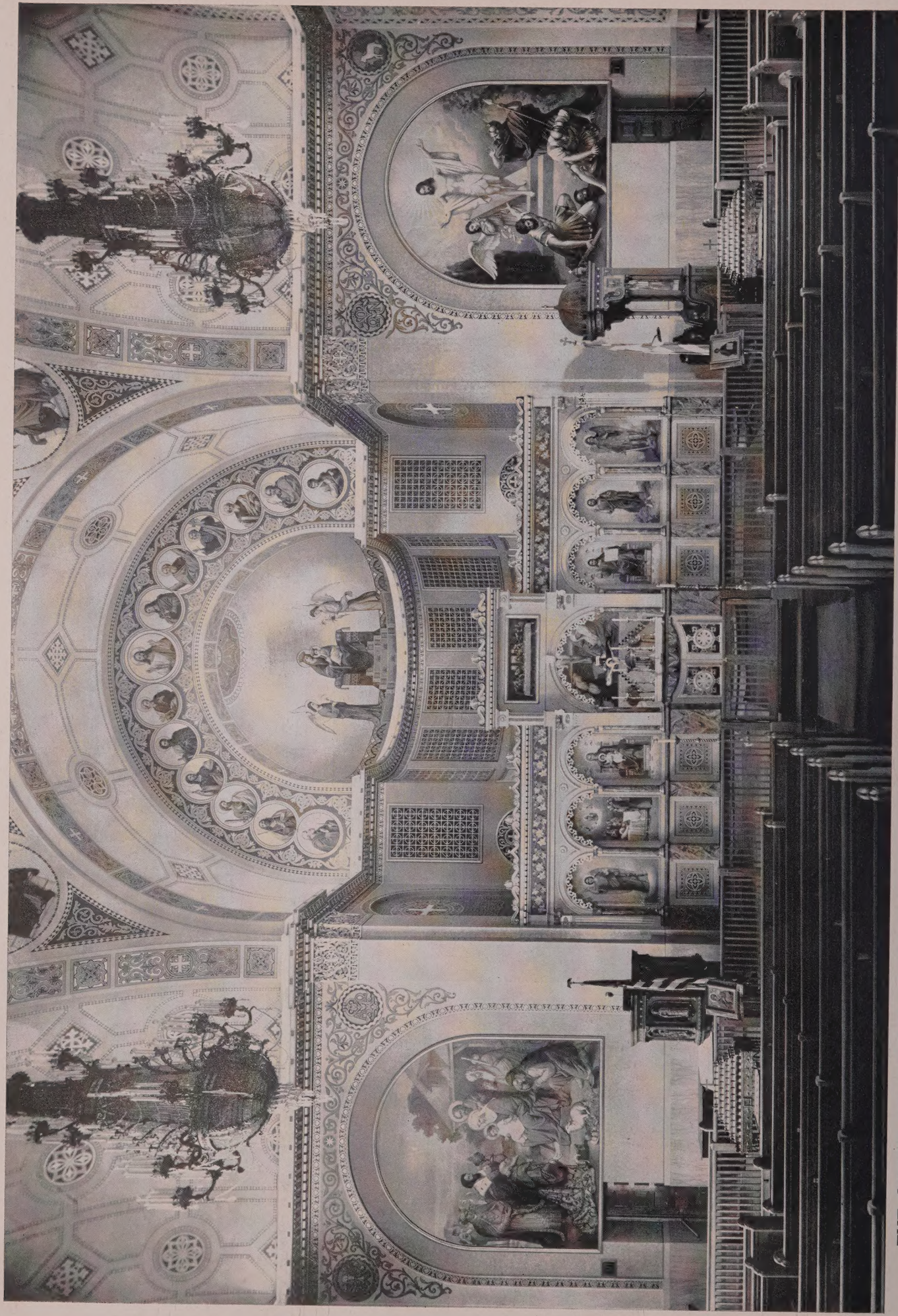
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THE GREEK ORTHODOX CHURCH OF THE ASSUMPTION, CHICAGO—Looking east. The decoration scheme is emblematic.



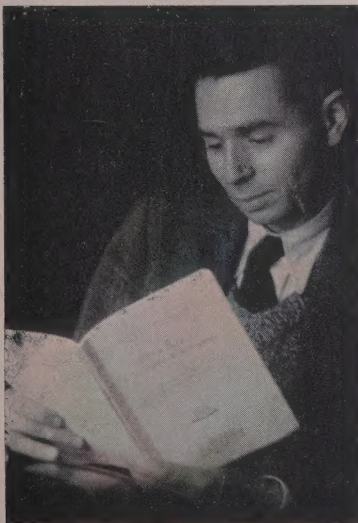
### *Rebuild the First Theatre in the World!*

By A. A. PAPAGIANOPOULOS-PALAIOS

(Well known Greek Archeologist)

Translated by ICAROS C. XENAKIS

(EDITOR'S NOTE: The author of this article, is a Greek archeologist noted for his work on ancient inscriptions, and on medieval (Byzantine) Post-Byzantine, and modern Greek art. In this treatise which was written for ATHENE, Mr. Papagianopoulos poses a very important question for the friends of the drama everywhere. To merely revive the drama in the place of its birth is to all intents and purposes a noble intent. Mr. Papagianopoulos however wishes to go a little further. He wants to see established in Athens the international Olympics of the arts and letters, and that through the erection of a theatre or odeon, on the exact site of the first theatre that was ever built. ATHENE welcomes this appeal, and wishes to transmit it to the friends of the theatre and of the arts in America. Mr. Papagianopoulos is also the editor of the authoritative archeological periodical "Polemon".)



A. A. PAPAGIANOPOULOS

Professor of Archeology at the University of Athens and editor of "Polemon".

The theatre the cinema, and all other forms of entertainment which today are regarded as necessary and inseparable adjuncts to a modern spiritual life, find their first meager beginnings and most nearly perfect prototypes in ancient Greece.

Beside the immortal works of Aeschylus, Sophocles, Euripides, Aristophanes, and other poets of

produced plays by the first masters of dramatic art.

Because of a feeling of justified pride for our noble ancestors, we also have a sacred obligation, to lead the entire civilized world in building a great theatrical research center in Greece, for the authentic presentation of ancient drama.

To succeed in this great enterprise it will not suffice to cover with shiny new marble some one of the ancient theatres which now are in ruins and the subsequent production therein of some ancient tragedy in translation form, which has been the usual routine until now; it is necessary to begin with serious scientific research based on organization. For, until now all efforts made by the several inspired admirers of Hellenic tragic art, struggling along according to individual taste, have been sterile of commensurate results; and though such efforts have been noteworthy, we still find ourselves groping in the first stages of experimentation.

In the first place it is imperative to re-examine both the immediate usefulness and ultimate scope of staging ancient dramatic plays, first, from the viewpoint of those who insist that the successful presentation of ancient drama presupposes the Athens of Pericles as a required setting; and

antiquity which are the common inheritance of the civilized world and have done so much during so many centuries to strengthen and maintain the spiritual ties of our civilization, in Greece also remain the imposing ruins of magnificent outdoor theatres where in ancient days were staged and



second, from the viewpoint of those who argue that ancient Greek tragedy can be made applicable to a modern audience; the latter, furthermore, insist that such presentations, aside from the literary and artistic interest, have an educational value as well, i.e. for people who have acquired a higher academic learning.

The first of the above two theories had been the rule from the time of the Renaissance until the middle of the nineteenth century when king Frederick Wilhelm the IV of Prussia who ascended the throne in 1841, after organizing the Berlin Academy of Fine Arts made the revival of the Greek drama one of his first duties.

Since then many universities in America, England, Italy and France have shown a growing interest in guiding and preparing their students of the classic schools with a view to an authentic presentation of the Greek drama. In spite of all this, as we said above, we are still in the stage of experimentation, since all such efforts show that the proper presentation of ancient drama is inseparable from many difficulties. All attempts until now have been inadequate and unsystematic.

To remedy this situation and to really promote this worthy cause, it is necessary to plan an organized study of all available references by research scientists and artists; to select the most appropriate environment for the needed rehearsals; and to establish a permanent center of international scope to be used as an archive or head-quarters for the proper evaluation of scientific data to be compiled by students and admirers of the ancient Greek art.

Such a center of science and art must be established in the same place where the first theatre of the world was ever built; in the ancient demos of Icaria, now called, Dionysos of Attica!

There, according to legend, stopped the god Dionysos with his following on his way south and was entertained by the king Icarius whom he taught the cultivation of the vine and wine-making as a reward for his hospitality. The first time he succeeded in having some wine made, king Icarius filled some skins with it and went all around the countryside distributing samples to his people. The childish-minded peasants, finding themselves intoxicated and thinking he did this to poison them, attacked and tore him to pieces; the next day when their stupor was gone they decided to bury him. When Irigone, the daughter of Icarius, went into the fields in search of her father, she found by the aid of her faithful female dog Maira the place where the decimated body of her father lay, and in despair hanged herself from a tree and died.

That is the myth which tells the first arrival of the god Dionysos in Attica, the establishment of his worship and the cultivation of the wine in the demos of Icaria. According to legend, this demos in Attica has been the cradle of the theatre. Drunkenness thus caused the discovery of both comedy and tragedy in Icaria of Attica. Here also is the birth-place of Thespis who, "gave us the foundations of dramatic poetry." Here too was established the first theatre of the world in which

were staged the most brilliant performances during ancient times.

Old ruins cropping out on this beautiful landscape of Attica led Carl D. Buck of the American School of Classic Studies to conduct extensive excavations in 1887. These brought to light the foundations of an ancient temple of Dionysos and one of Pythias Apollo. There also were found many tablets listing contributors and immortalizing the names of Icarians who donated sums of money for the purpose of staging dramatic performances in Icaria during the public festivals of Dionysos in the fourth and fifth centuries before Christ. During these festivals of Dionysos in Icaria dramatic contests were also held in this most ancient of all theatres, with prizes, or "oscar's" for each category in the form of copper tripods, which ultimately were dedicated to the god by the victor or victorious chorus as a token payment for the perpetuation of victory.

In this most holy cradle then of the theatre, in the demos of Icaria, and by the ruins of the first theatre ever to have been built in the world, it is appropriate for us to re-establish periodic international contests in the field of dramatic art, with participants groups and individual artists who have made ancient drama their life's work and to which they have dedicated all of their talents. An international committee of judges when conferring the first prize will hand down a copper tripod to be made in exact replica of its ancient original, which likewise is to remain in perpetuum within a monumental hall or museum to be erected in Icaria, according to ancient tradition as shown by recently unearthed specimens. Such tripod will carry on a fixed tablet an inscription honoring the victor and immortalizing the occasion of his victory.

Under these circumstances only, one could live to see our knowledge of the ancient drama improved; a way of overcoming our present difficulties in connection with staging ancient plays will emerge, and a new vitality will be given to the study of the classics which alone can humanize man; we may thus see in our days the establishment of a most important spiritual center (a new spiritual Olympiad) to which may come as devout worshiper every civilized man, whenever he may please, but especially during the period of the dramatic contests.

This idea which I first made public in the Athenian newspapers, "Le Messager d'Athènes," 12 and 25 of May, 1948, and "Kathemerine," July 1, 1948, has been most favorably received both in Greece and abroad to the extent that a group of Greek scientists, literati, poets and artists interested in the ancient drama are planning to organize an Institute of Research in the demos of Icaria, and in that hollow and hallowed space to re-establish periodic presentations of Greek tragedy. Athens — January 20, 1949.



# Phoebus Delphis

## POET OF MANY MOODS

(Phoebus Delphis is a younger Greek poet whose work has been variously praised in Athens. His recent book "ORGOS" is a mixture of idyllic notes and as G. Stampolis, the president of the Greek Writers League says "it seeks to interpret the crosscurrents of contemporary life". At any rate he is a very interesting Greek poet whom ATHENE is glad to present to its readers. We are indebted for this discovery to Ruth E. Kain of East Weymouth, Mass., and of course the verse arrangements by William Grandell and Henry H. Storm are quite in the spirit of the original).

### Introduction to BIRDS and PEASANTS

PARAPHRASED BY WILLIAM GRANDELL

Here in this solitude of pines  
The wild birds plainly sing to me  
Careless of my companionship;  
Pleasant the country, — peaceful, too.  
And in the night, the butterfly  
Circling the lighted lamp  
As a happy messenger to remind me  
Though darkness is near, I am not alone.  
I rest at noon in the open air;  
Blue is the sky, the stirring of wild thistles  
Is familiar to me, the silence is filled  
With the sounds of ages passed before;  
The branches above  
Embrace me in their shadows  
Swinging and swinging;  
Holding me, folding me;  
Life is a song, a song.  
Held in an endless dream I live  
Freed of all dark thoughts,  
Though heavy my yoke.  
Forgotten it is at this moment  
For today I sing of joy.  
Tomorrow is not today  
Nor today yet tomorrow.

### PROPHETICAL

PARAPHRASED BY HENRY H. STORM

Better shall be the descendant of Confucius  
Crouched in his poor shed, with his porringer of rice;  
Better shall be the last mere man of Earth,  
Than the contemporary insatiable, anxious man,  
The man of the engine.  
I foresee the death of old Europe;  
I foresee the death of the ruined world,  
However, oh people of all nations,  
The immortal mind of Greece,  
It governs you.  
Old Europe shall die one day,  
Yet the sown seed of Hellas  
Shall rule the new world.  
From the wisdom of innumerable years  
You take the shape and form of your own life.  
This eternal mother shall be here.  
Even after the death of the world,  
For it is the same eternity.  
This new life flows in the ebb and tide of nations,  
As soul and flame of the spirit,  
And now, oh strong lands of the New World  
And now, you Oriental lands,  
Greece takes you by the hand,  
As a wise mother guides her children,  
Leading you away from that hate  
That is destruction.  
Life cannot be measured by iron and fire,  
And therein is Greece greater than you  
Oh presumptuous Rulers of the Cosmos.  
You America, and you Russia:  
Our little land is stronger than you both!

I foresee in the long perspective of the future  
That your inhumanities will be overthrown,  
Only this little land shall be victor,  
Only this immortal Greece shall triumph.

### UNDER THE PINE TREE

PARAPHRASED BY HENRY H. STORM

Under the pine tree  
I hear God's voice!  
I see the day's work,  
I see the bent life on the fields around me . . .  
Under the pine tree  
I forget life's ugliness:  
I, unprotected as the trees,  
Unadorned as Nature,  
Free and insurgent as a bird,  
I breathe the clean Attican air  
After my cruel ascent  
From the anxiety of the brooding city.  
Here I find myself simple, like as a god.  
Lying on the ground  
Face to the clean sky  
I feel life come to me  
As from an unseen alive mind.  
Under the pine tree  
I breathe my lost liberty, —  
I remember, — and I forget.  
Under the trees  
I hear the solemn song of the flute  
The insistent voice of God.  
I am stagnancy and prosperous laziness.  
You good farmers around me are the vital energy  
Which nourishes me and cherishes my being.  
You are the voice of the wind, —  
The power which as a stream  
Floods down on the earth.  
You are both the culture and the future  
Of humanity.  
You are the study on the clay  
Surpassing all other parts of our education.  
You are true action, the vital action,  
While we stand alone and solitary  
Without the roots, nerves and strength of life,  
That life that is like the roots of trees about me  
Which extend as farmers' hands,  
Seeking, searching forever,  
That life which is like the tree bough  
Spreading to the air and the sun.  
A man is like a tree.  
In it he sees himself  
His likeness is in the tree roots.  
His nerve and his life is in the branches.  
But he is less human than the tree.  
Let me hear the tree's voice,  
Its song, greater than human song,  
Coming from the green-soul of Mother Earth.  
Let me flee away from hate;  
Let me escape from the wild passion  
Of the temporary world.  
Let me live close to the soil  
Far away from war and the corruptions of mankind.



# A Biographical Sketch of Philhellene

## DAVID MOORE ROBINSON

An Appreciation by GEORGE E. MYLONAS

(Washington University, St. Louis, Mo.)

In the Winter number (1949) of the **Athene** Messrs. Constant and Koken have started a series of articles on American Philhellenism of the past century. Their interesting stories will instruct and enlighten us all on the role played by eminent political, social and religious figures for America in awakening the world to its obligations towards Greece. The names of Monroe, John Quincy Adams, Webster, Clay, Gallatin, Howe, Everett, and others will again be recalled with gratitude by those who value liberty and admire courage.

To the names of the Philhellenes of the past, however, should be added those of fellow-Americans who are still with us, with whom we associate daily, and who have dedicated their lives to the cause of Greece, that is the cause of humanity, a cause that "burns like an undying

burns with fire but is not consumed which is Greece." Or again we can see him among the peasants of the Chalcidice, refugees from Asia Minor working at his excavations, or among the eternal marbles of the Acropolis or the stone foundations of Old Corinth with the light of enlightenment burning in his eyes, always ready to learn, to reveal, to help others. Indeed, we can picture David M. Robinson as one of those who are carrying the torch of Philhellenism handed down to our contemporaries by immortals like Webster, Howe, and others.

It was at Auburn, New York, that Robinson was born on September 21, 1880. He began to read Greek at the age of eight. At the age of seventeen, and after four years of College work, he obtained his A.B., a unique record for the University of Chicago. He was only twenty-three when he obtained his Ph.D., after three years of graduate work in America, two in Greece and a year at Halle and Berlin. In 1905 we find him at the Johns Hopkins University where he taught until his retirement in 1947. His record as a teacher in the Hopkins, which during his days was called the "Seminar of Classical Archaeology," will hardly be equalled. For in the 43 years of his ministry there he instructed an untold number of young, eager students who in their turn went out to teach others and thus spread the teachings and philosophy of their teacher to the four corners of the United States. Among them are seventy-five Doctors of Philosophy, who now are occupying important key positions in the field of American Education and life. "Like a true creator" Robinson "rained his words and knowledge upon the just and the unjust" and actually contributed the strongest stones in the foundations of American Archaeological research. Along with facts and fig-



THE EXCAVATOR, DR. ROBINSON, IN THE KITCHEN OF ONE OF THE EXCAVATED HOUSES. OLYNTHOS

flame" in their conscience. Our proximity to them perhaps makes us overlook their tremendous contribution and our indebtedness to them. Among such great Americans an eminent place is occupied by David Moore Robinson, Dean of archaeologists, classicist, historian, educator, philanthropist, scholar, teacher, and friend.

We can recall Professor Robinson on the hill of Olynthos with a camera and a meter stick, with a dairy and the tools of the excavator, revealing a colorful mosaic that was laid thousands of years ago by a lover of the good and the beautiful, while the wind from the Polygyros mountains brushed his greying hair and a group of younger men absorbed every movement of their master. Or we can picture him in the class room of an American University, which owed its greatness to scholars like Robinson, on a wintry morning describing with divine zeal and devotion "that bush which

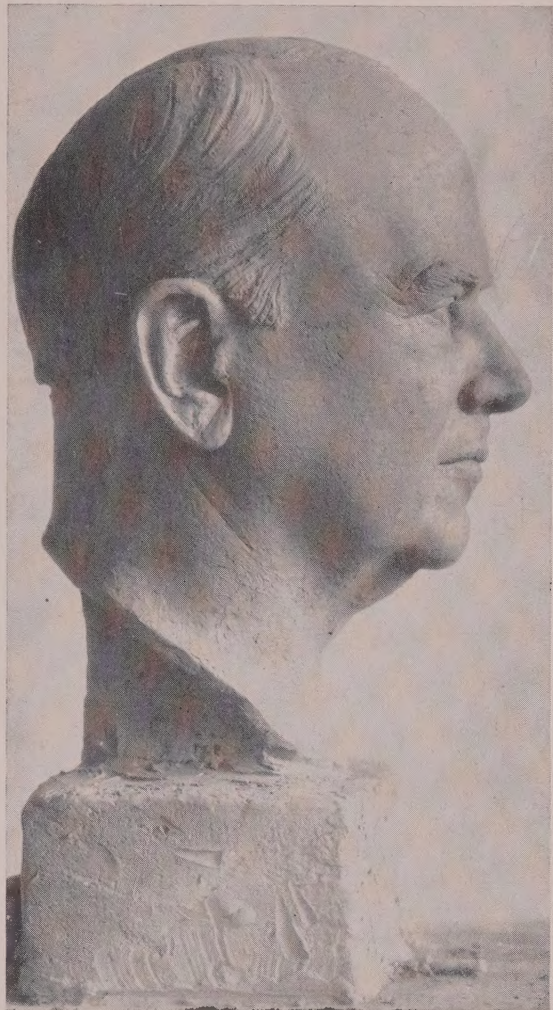


GENERAL VIEW OF THE HOUSES OF OLYNTHOS



ures he imparted to his students a strong love for Greece and the Greek culture that burnt in his heart. His teaching activity was interrupted by trips to Greece and by excavations among which those at Sardes, Pisidian, Antioch and Olynthos are the most notable. For his great work as a teacher and as a scholar he was awarded an honorary LL.D. in 1915, an L.H.D. in 1925, a Litt.D. in 1933 and was made an honorary member of the Greek Archaeological Society.

The learned Societies, both American and European, to which he belongs are too numerous to be cited here as well as his publications. It will suffice to note that more than 35 books and 400 articles have appeared under his name thus far. But another aspect of his career must be stressed here. Not satisfied with his class work alone, Robinson became one of the most popular lecturers of our time. There is scarcely a major Institution of Learning, a Museum, a Society where he did not lecture at one time or another, and rumor has it that he has to his credit more than 8000 public lectures; we hope that he will increase this record in the years to come and we wish him to reach the 10,000 mark. As a regular lecturer of the Archaeological Institute of America and as the Charles Eliot Norton Lecturer for the years 1924-1929, he roamed the United States, visiting repeatedly the far West and Canada, lecturing before



DAVID MOORE ROBINSON  
Bust in Pierian Marble made in Athens by Nicos Perantinos



SOME OF THE OLYNTHIAN HOUSES, FOURTH CENTURY B. C.

vast crowds, inspiring young and old with his contagious enthusiasm and learning. All the time his subject was Greece and her contribution to the world. Who can estimate the value of this activity in terms of good will and respect toward Greece? It was because of such activities and of men like Professor Robinson that the people of the United States rose in a single body to back the policy of their President when in our days Greece had mounted another Golgotha. The leaven which Robinson placed in the hearts and minds of the American public in the course of innumerable lectures grew into the overwhelming Philhellenism of our day.

Perhaps we may think for a moment that the "Glory that was Greece," words written by a fellow Baltimorean Edgar Allen Poe in his poem "Helen," absorbed the energy and warmth of our Archaeologist. That though will not be true be-

cause the interest of Professor Robinson encompassed not only Ancient but Modern Greece as well. To the welfare of modern Greece and her heroic inhabitants he devoted all his time and energy during the trying years of the Second World War. As a Director of the Greek War Relief he lectured and inspired and made possible the success of the Maryland Chapter of that Relief. As a member of the National Committee for the Restoration of Greece and as the Honorary President of the Helleno-American League of Northern Hellas, he became the preacher of the significance and the quality of the Greek resistance against the Nazi and the Fascist oppressors. As a member of the Dodecanesian National Council he contributed to the just solution of that problem that plagued Greece for years. His **"The Great Glory and Glamor of the Dodecanese,"** appearing at a strategic time in 1944 and widely read by Senators, Congressmen, political, religious and social leaders, helped to give the proper perspective to the problem. "Never in my life was I as happy as I am today," he wrote to me when the news

(Continued on Page 52)



# American Travellers in Greece Before 1821

By G. CH. SOULIS

## I.

The itineraries of the different travellers in Greece before the revolution of 1821 are an important source for the history of that country under the Turkish domination. Many of these travellers do not give us only descriptions of beautiful landscapes and personal impression, but they carefully study the topography, the history, archeology and folklore of the places they have visited and often they include in their books historical facts and other information taken from manuscripts and a variety of other sources which, unfortunately, do not exist today. Thus it becomes obvious what an important source of modern Greek history these itineraries are.

Students of this period of Greek history agree that we do not possess as yet, any competent work that covers all the aspects of this subject, and which can be compared to the works of Matkovic for Yugoslavia; of Jirecek, Maletic and Kesjakovic for Bulgaria; and of Sadi-Ionescu, Iorga and Panaitescu for Rumania.<sup>1</sup>

However, this does not mean that the works of Western European travellers in Greece have not received any attention whatsoever in Greece. The work of Cleon Stephanos,<sup>2</sup> G. Kampouroglou, D. Raschalis,<sup>3</sup> F. L. Lukas,<sup>4</sup> Helen Vourazelis,<sup>5</sup> W. N. Bates,<sup>6</sup> Ph. Argenti-St. Kyriawidis<sup>7</sup> and recently that of C. Kerofilas<sup>8</sup> provide a very good background for further and more adequate study of the subject.

Besides the general studies, mentioned above, a considerable amount of good work has been done in particular topics of this field. Most of this work deals with the writings of the French travellers in Greece. The books of J. Morphopoulos,<sup>9</sup> E. Malakis<sup>10</sup> and E. Lovinesco<sup>11</sup> cover almost all the French travellers in Greece from the sixteenth through the nineteenth century, and for the earlier period we have N. Iorga's work: *Les voyageurs français dans l'Orient europeen* (Paris (1928)). The Italian travellers have been studied by A. Karalis<sup>12</sup> and S. De Viazis.<sup>13</sup> The English on the other hand have been studied by W. Miller<sup>14</sup> and A. Woodward<sup>15</sup> in a very inadequate way, although they are the most important and reliable travellers and their books are very carefully written.

\* \* \*

The first itineraries of European travellers concerning Greece date back to the late Middle Ages. Greece lying on the way from Europe to the Holy Land was quite often visited by pilgrims. The most common and safest route from South Italy to the shores of Palestine was through the Ionian Islands, Methon, Corona, Crete and Cyprus. For pilgrim-travellers who followed this route, Greece was not the object of their travel, but being a necessary stop, it naturally filled some pages of their journals. These pilgrim travellers constitute the first period of foreign travellers in Greece, ending

in the early fifteenth century.<sup>16</sup> At that time the spirit of the Renaissance had been maturing spreading everywhere an admiration and love for everything related to classical Greece. Greece herself had now become a place of pilgrimage. Therefore Ciriaco de' Pizziccoli of Ancona (1331-1452) an Italian educated in the Classics decided to visit Greece in order "to awake the dead" as he says in his journal. Ciriaco inaugurates the second period of travellers which is marked by a desire to visit Greece for archeological purposes. This period ends about 1750, and can be called a period of primarily independent archeological effort in contrast to the next period (1750-1821), which witnessed the beginning of organized research for ancient monuments side by side with an interest in the history and conditions of modern Greece.

This romantic enthusiasm and admiration for classical Greece spread also in America and nursed a desire in many an American youth to visit Greece. Two such Americans whom we are going to discuss are Nicholas Biddle (1786-1844) and Edward Everett (1794-1865). Nicholas Biddle visited Greece in 1806, while Edward Everett travelled there in 1819. Both left behind unpublished records of their travels. Biddle's journal was discovered by Prof. W. N. Bates<sup>17</sup> many years ago. Everett's journal was discovered by me<sup>18</sup> last year, and a summary of its contents will be given in this paper for the first time.

\* \* \*

Nicholas Biddle visited Greece in 1806, i.e., fourteen years earlier than Everett, and therefore he may be called the first American traveller in Greece. It is well known that American ships had sailed to Greece and Turkey long before Biddle made his tour for commercial purposes, but they knew little or nothing about the Greek past. Nicholas Biddle as a prominent banker played an important role in the history of the United States and it is not necessary to sketch his biography here. Nevertheless, it is necessary to mention a few facts of his life which are relevant to his journey to Greece.

Biddle was born in Philadelphia in 1786. He studied first at the University of Pennsylvania, and then at Princeton, where he received a good education in classics, which aroused in him a desire to visit Greece. The very beginning of his journal makes this clear: "I had long felt an ardent desire to visit Greece. The fate of a nation whose history was the first brilliant object that met my infancy and the first foundation of my early studies was so interesting that I had resolved to avail myself of any opportunity of witnessing it. The soil of Greece is sacred to genius and to letters." The opportunity came in 1806 when Biddle, while serving in the American Legation in Paris, made a trip to Italy. On the 28th of March, he set sail from Naples on the Greek brig "Themistocles" for Zakynthos by way of Sicily. The bad weather and the



difficult transportation made him go first to Malta where he hoped to get easier passage for Greece. At the same time he was occupied with the study of the modern Greek language and the reading of Spon's book.<sup>19</sup> Zakynthos was the first Greek place which he visited. He gives in his journal a detailed description of Zakynthos and also of the customs of the people. From Zakynthos he sailed for Peloponnesus. When he debarked at the coast near Patras, he wrote in his journal, "I have at last touched the holy soil of Greece." He is enthusiastic with the population of the Patras district, and the ancient ruins of the area attract his attention. There he got post-horses and set out eastward along the shore of the Gulf of Corinth. He visited Aegion, where he came across some ancient inscriptions, of which he provides the texts in his journal, and from there he crossed the gulf to visit Delphi. On his way to Delphi, he describes the Gulf of Salona (Amphissa) and Cryso. When he arrived at Delphi he adds, "Why have I not the pencil of an artist to transmit to you the scene before me?" Next he goes to Livadia of which place he gives a vivid description. Speaking about the people of that town, Biddle makes some profound observations which proved to be very true fifteen years later. "The people," he says, "hate their masters (i.e., the Turks) with the most rooted enmity and as their feelings are, the slightest spark of either foreign assistance or a favorable moment is all that is wanted to inflame the whole nation into rebellion." Next he visited Thermopylae and Thebae, where he describes the terrible Turkish oppression under which the Greek population lived. Finally, he reached Athens. He describes the people and their customs and also the classical monuments. He visited the suburbs of Athens and also Aegina and Marathon. In Athens he met the famous French Consul Fauvel with whom he took a walk to Ceramicus and the Academy. Biddle mentions this walk in the last page of his notebook. He adds that he has put down a description of it in his next notebook. Unfortunately, as Prof. W. Bates has kindly informed me, it is not known whether Biddle's second notebook is in existence or not, in spite of all his efforts to locate it. The first notebook which we summarized above is in the hands of the Biddle family in Philadelphia.

## II.

The second traveller is Edward Everett who visited Greece in 1819. The description of his tour is found among his papers in the Massachusetts Historical Society. The manuscript consists of 180 large pages in which Everett describes his trip only as far as Athens, where it suddenly stops. Here I think is the proper place to express my indebtedness to the officers of the Massachusetts Historical Society for permitting me to study Everett's journal. The manuscript is carefully written almost in its final form, which indicates that Everett intended to publish it as most travellers used to do at that time. The exact date this manuscript (which is undoubtedly based on the original notes that Everett kept during his travel) was written cannot be accurately ascertained. However, many hints, especially in the introduction, lead one to believe that it was written during 1822 to 1823.

Everett, a student of Classics at Harvard, was at an early age seized by a desire to go to Greece. This desire was increased after he had read two great books that influenced him very much. These books were Chateaubriand's *L'Itinéraire de Paris à Jerusalem* and Byron's *The Childe Harold's Pilgrimage*. Both turned his attention to modern Greece, whose tragic conditions at that time moved him deeply.

"Votre Itinéraire," he wrote to Chateaubriand several years later, "il y a plusieurs ans m' a donné l'idée d'aller voyager dans ce pays; et je garderai toujours une association bien agréable des noms de la Grèce et de Chateaubriand."<sup>20</sup> On the other hand, his tribute to Byron is clearly expressed in the very beginning of the introduction to his journal. "The conditions and prospects of modern Greece have been a common subject of interest and conversation since the appearance of the first cantos of *Childe Harold*. The splendid success of that poem produced a very general effect on the public mind and from that period the number of travellers to Greece has much more increased and the situation of the country been much more the subject of inquiry than at any former period. The beautiful stanzas in *Childe Harold*, the information contained, and the notes on the subject of the Greeks and the specimens of their language also given there excited in me as probably in all young men first leaving college the most lively interest with respect to the classic land and a wish that circumstances might enable me to visit it."

The first sign of Everett's interest in modern Greece was an essay published anonymously in *The General Repository and Review* (Vol. 3 (1813), 80-95). The title of this essay is: "On the literature and language of modern Greece." This essay starts with a paragraph on the political restoration of modern Greece. Then the difference between ancient and modern Greek is illustrated and the names of the best Greek scholars of that time are mentioned. Finally, a list of the modern Greek books possessed by the library of Athenaeum in Boston is given. The article shows a sincere interest in modern Greece which Everett expressed more clearly in 1814 when he delivered a speech on the restoration of modern Greece upon receiving his M.A. degree. At the same time, Everett studied the modern Greek language. "The Boston Athanaeum," he writes, "happened to contain a few works in modern Greek of which the titles are given in the essay in the *General Repository* to which I have already alluded to and from these the common translation of the New Testament into Romaic I made some desultory attempts to learn the dialect which as far as reading it goes, it is a work of little or no difficulty to a person acquainted with the ancient language. I strongly regretted that other studies and engagements did not enable me to join a friend who pursued the study of the Romaic to greater advantage with the assistance of one of the officers of the Jerusalem."<sup>21</sup>

Thus, his dream to visit Greece was in the process of realization. He himself relates the rest of the story clearly in his journal. "When appointed the next year (1815) to the Professorship of Greek Literature everything relative to Greece became more than ever a proper object of interest to me, and in the plans for a visit to Europe



which I was to make before entering into the duties of my office, a short tour of Greece was the part to which I looked forward with more eagerness than any other. I thought much of the light which might be thrown on the ancient dialect by a familiar acquaintance with the modern; a use of the Romaic abundantly illustrated by Coray in several of his prefaces in the Hellenic Library. The difficulty also of forming exact notions of the geography of countries, without traversing them in person, led me still more earnestly to desire to visit the theatre of those great exploits and the abode of the illustrious characters recorded in the literature of the Greeks. Having had an opportunity on my arrival in London to become acquainted with Lord Byron, the interest which his poems had excited on the subject of modern Greece was naturally heightened by his conversation, and I had reason afterwards to be highly thankful for the protection and kindness procured to us at Yanina, by the letter which Lord Byron was good enough to give me to Ali Pasha."

In London Everett met Ugo Foscolo,<sup>22</sup> Dr. Holland and other distinguished people who gave him much information concerning modern Greece. The final decision of his trip was taken in Gottingen, where Everett was studying in 1817. "It was at the University of Gottingen in Germany where I had resided during the interval of my two visits to London that I matured the plan for a short excursion to Greece, and in some measure prepared for it by perusal of most of the modern travellers . . . While at the University I became acquainted with a young man from Scio,<sup>23</sup> whose father has a priest in that Island . . . From him I learned more of the internal and domestic state of modern Greece than I could acquire from any books with which I was acquainted." Apparently this young man from Scio introduced Everett to Coray, whom he met in Paris at the end of 1817. "It was at Paris in the winter of 1817-18, that I made the most serious effort to acquaint myself sufficiently with the modern Greek language for the purpose of travelling in the country. I was honored with the friendship of the venerable Coray, who stands in the first rank not merely of his learned countrymen, but of the learned of Europe. At his recommendation I engaged a young man from Constantinople, a student at Paris, as a regular instructor in the Romaic. Under his dictation I translated into that language, purposely requesting him to accustom me to the ordinary language of the people rather than to the literary and artificial language which Coray has brought into use, not without serious opposition from several of the learned among his countrymen. I also had at Paris the opportunity of hearing a part of the course of lectures delivered by Mr. Hase of the King's Library, in that excellent institution 'The School of the Eastern languages.'"

Thus Everett, well equipped with a fair knowledge of modern Greek and a number of letters of introduction from Paris and London to prominent persons in Greece and Turkey, set out in the autumn of 1818 for Italy.

In Pisa he made the acquaintance of the former Archbishop of Arta and Aetolia Ignatius.<sup>24</sup> In Rome he also met many Greeks who helped

him with information and other means to plan his voyage to Greece. Finally on the 21st of March 1819, he left Naples for Taranto, where he got passage for Corfu. It is evident that Everett's first objective was to visit Epirus where Ali Pasha, the famous "Lion of Yanina," ruled at that time and had become well known in the West through Byron's poems and his diplomatic relations with the European powers. Everett reached Corfu on the 8th of April. There he met Sir Thomas Maitland, the British Governor with whom he had a conversation and who also gave him a letter of introduction to Ali Pasha. Everett devotes many pages to a description of Corfu and his personal impressions of the island. On the 8th of April he left Corfu on a small Corfiote boat for Sagiada, a small port on the opposite shore of Epirus. After describing his first impression of the dominations of Ali Pasha and his officials, he set out for Yanina through Philiates. He entered Yanina on the 10th of April and was immediately conducted to the palace of Muchtar, the eldest son of Ali and governor of the city. Everett gives a very sympathetic description of Muchtar. He had a long and very interesting conversation with him, and in his journal he expresses his indebtedness to Muchtar for the services he rendered to him and his company in Yanina. We must say here that Everett lived in Yanina in the house of the wealthy merchant Nicholas Argyris, where Byron had lived and had written some of the stanzas of *Childe Harold*, eight years previously. The next day Everett visited Ali Pasha himself. His description of Ali Pasha and his conversation with him are the most interesting parts of his journal. "The room was low," Everett writes, "of ordinary dimensions, dark and rather gloomy. A very large fire was blazing on one side of it, before which was a pot apparently of coffee. The vizier sat cross-legged in the corner of the divan farthest from the door bolstered up with four or six cushions and almost concealed in his robes of red cloth and fur. He held a long pipe in his hand; his beard and mustaches of the most venerable white were extremely conspicuous and the whole expression of his countenance mild and dignified. Within his reach on the divan were his dagger and a pair of pistols. He motioned to us to sit near him on the divan in such a way that the dagger and pistols only separated us from him. He entered very affably into conversation, by the intervention of Prince Hantzirli (Ali's interpreter). He asked several questions relative to the gentlemen who had furnished us with letters to him—Lord Byron, Mr. Monier, Dr. Holland and Sir Thomas Maitland—and expressed great pleasure at having seen us, because we were the only Americans, he remarked, that he had ever seen. He put the question, however, which showed considerable sagacity or an unexpected reach of geographical information, "whether we were not Americans of English descent?" He inquired about Bonaparte, the Duke of Richelieu's dismissal from the French Ministry, and the state of South America. To our compliments on his familiar acquaintance with European politics, he said that he got it from the *Gazettes*, but that you could not believe their contents. This remark had no doubt been forced upon him, by the ridiculous fables, with which



the journals of Europe are ever filled relative to the politics of Turkey whenever the public attention happens to be drawn to that quarter. He said that he understood our country was fast becoming powerful, and was very desirous that an American Consul should be established at Yanina and commercial relations opened. On our mentioning the American fleet then in the Mediterranean, he said that if at any time it should touch on his dominions, he should cause it to be treated with every attention. He hoped the Commodore would touch at Preveza. He expressed the hope that he should become known in America by our own visit to him and invited us to stay some time at his capitol and visit his dominions. Understanding that we were travelling from motives of curiosity, he smiled and said he supposed we wanted to see Dodona; and then composing his face into an expression of the most gravity, he asked us where we supposed Dodona to be. This curiosity about Dodona, the old vizier of course caught from the Europeans who have visited Yanina. It must doubtless have astonished him to see so much zeal awakened about a spot, of which every trace and vestige have so entirely perished, that the site of the oracle cannot be fixed by any nearer approximation, than to say that it is in the centre of Epirus. The vizier on learning our purpose of travelling for some months in Turkey, asked if we knew the Turkish language and inquired why our government did not send a minister to the Sultan. He gave us permission to visit all his palaces and fortresses at and near Yanina, and said that before we left it, he should send for us again."

This interview with Ali lasted half an hour. On the next day Everett visited Athanasius Psalidas, who was the greatest scholar at that time in Yanina. Psalidas' acquaintance was made by many other travellers, too, most of whom praise his scholarship.<sup>25</sup> "Among others," Everett writes, "with whom we became acquainted was Psalida, the principal of the School or Academy here . . . He had received his education in part in Germany and was able to converse in German, Latin and Italian. He represented his school, which I supposed to be a College of considerable resort from all parts of Greece, as a small institution, attended principally by the children of the city. No patronage was extended to it by the government which considering the liberal and tolerant policy which Ali has pursued towards the Christians, I was not prepared to hear. The entire expenses of the school are borne by rich individuals among the Greeks. I understood Psalida to say that a native of a village near Yanina who lately died at Moscow had left a fund of two hundred and twenty five thousand rubles on interest of the support of the school.<sup>26</sup> It being the period of the Easter holidays, we had no opportunity to see the Classics collected nor witness the move of instruction.

(To be Continued)

## NOTES:

<sup>1</sup> See Prof. M. Lascaris *Revue historique du Sud-Est Europeen*. XXI (1944), 288.

<sup>2</sup> Cleon Stephanos, "La Grèce au point de vue naturel, anthropologique, démographique et médical," reprinted from *Dictionnaire encyclopédique des sciences médicales*. A list of foreign travellers in Greece is given

<sup>3</sup> D. Paschalis wrote the article on "PERIEGITAI" in the *Large Greek Encyclopedia* where he gives a list of several travellers in Greece.

<sup>4</sup> F. L. Lucas, "The Literature of Greek Travel." *Royal Society of Literature of the United Kingdom. Transactions*. New series, XVII (1938), 17-45.

<sup>5</sup> Helen Vourazelis,

'Ο βίος τοῦ Ἑλληνικοῦ λαοῦ κατὰ τὴν Τουρκοκρατίαν ἐπὶ τῇ βάσει τῶν ξένων περιηγητῶν, Vol. I, Athens 1939.

<sup>6</sup> W. N. Bates, "Early Travellers in Greece," *Crozer Quarterly*, XXII (1945), 308-322.

<sup>7</sup> Ph. Argenti and St. Kiriadikis,

Ἡ Χίος παρὰ τοῖς γεωγράφοις καὶ περιηγηταῖς, Vol. 3, Athens 1946.

<sup>8</sup> C. Kerofilas,

«Ἐννοί περιηγηταὶ εἰς Ἑλλάδα ἀπὸ τοῦ IB αἰῶνος μέχρι τοῦ 1820», Ἑλληνικὴ Βιβλιογραφία, I (1946), II (1947) and III (1948).

<sup>9</sup> J. Morphopoulos, *L'image de la Grèce chez les voyageurs français (du XVIe au début du XVIIIe siècle)*, Baltimore, 1947.

<sup>10</sup> E. Malakis, *French Travellers in Greece (1770-1820)*, Philadelphia 1925.

<sup>11</sup> E. Lovinesco, *Les voyageurs Français en Grèce au XIX siècle*, Paris 1909.

<sup>12</sup> A. Karalis in the periodical Ἑβδομάς Vol. 3, p. 375ff.

<sup>13</sup> S. De Viazis,

«Ἱταλοὶ περιηγηταὶ ἐν Ἑλλάδι», Γεωγραφικὸν Δελτίον, Athens 1906-1907.

<sup>14</sup> W. Miller, *The English in Athens before 1821*, London 1926.

<sup>15</sup> A. Woodward, "Some English Travellers in Greece, 1600-1821," *The Glory That Is Greece*, Ed. Hilar Hughes, London (1944), pp. 112-119. Also cf. F. L. Lucas, *op. cit.*

<sup>16</sup> One of the exceptions in this period is the Spanish Jew Benjamin of Tudela who travelled to Greece in the Twelfth Century for the purpose of visiting the Jewish communities in the Byzantine Empire and other countries.

<sup>17</sup> W. N. Bates, "N. Biddle's Journey to Greece in 1806," *Proceedings of the Numismatic and Antiquarian Society of Philadelphia*, 28 (1917), 167-183.

<sup>18</sup> G. Ch. Soulis, «Ταξίδι τοῦ Ἑβερρεττ στὴν Ἑλλάδα», ΕΦΗΜΕΡΙΣ ΚΗΡΥΞ, January 29, 1948.

<sup>19</sup> Spon is one of the most important travellers in Greece in the early seventeenth century. The title of his book is: *Voyage d'Italie, de Dalmatie, de Grèce, et du Levant, fait es années 1675-1676 etc.* Lyon, A. Crallies le fils, 1678.

<sup>20</sup> G. Ch. Soulis, Ο Chateaubriand καὶ ἡ Ἑλληνικὴ Ἐπανάστασις» ΝΕΑ ΕΣΤΙΑ, 44, (1948) 1103.

<sup>21</sup> "Jerusalem" was a Greek vessel that arrived at the port of Boston at that time. The presence of these Greek sailors in Boston raised the question of the pronunciation of the Greek language among the American scholars. Cf. Pickering's essay in the third volume of the *Memoirs of the American Academy of Arts and Sciences*.

<sup>22</sup> Cf. Ed. Everett, *The Mount Vernon Papers*, New York 1860, 206-207.

<sup>23</sup> Prof. C. Amantos, whom I asked, kindly informed me that he believes that this "young man from Scio" was George Glarakis who played an important role in the political life of Greece, after her independence.

<sup>24</sup> Ignatius (1765-1827) accused as an agent of the Russians in Greece, was forced to flee to Italy. From Italy he used to keep his friendship with Ali Pasha's son Muchtar in Epirus.

<sup>25</sup> Cf. I. C. Hubhouse (Broughton), *A Journey through Albania, and other provinces of Turkey etc.* London 1813, p. 185. H. Holland, *Travels in the Ionian Isles, Albania, etc.* London 1815, pp. 151-152, 161-162. T. S. Hughes, *Travels in Sicily, Albania and Greece*, Vol. I, London 1820, p. 442.

<sup>26</sup> Most probably he means, Zoes Kaplanis. Cf. Ζωὴ Κωνσταντίνου Καπλάνη, Σπάνια Εὐβοϊκὰ ἔργα. Μόσχου 1809.



# Long Live Greece!

By HARRY H. SCHLACHT

(This superb hymn was published in hundreds of newspapers throughout the country on March 25, Greek Independence Day. It was first read by Mr. Schlacht at the official Greek Independence banquet at the St. Moritz Hotel, New York. Cf. Pages 32-33).

Today marks the 128th anniversary of Greek Independence.

Today marks the day when Bishop Germanos proclaimed freedom at Patras.

Today marks the day when the Greek flag of liberation was unfurled.

**What liberty loving heart does not throb,  
What liberty loving bosom does not swell, at the  
thought of Greek Independence?**

We hail her unconquerable soul which has ever  
been the proud possession of the Greek people.

We salute with joy "not the glory that was Greece"  
but the glory that IS Greece.

**The history of Hellas is  
The history of the world.**

No tyrant has ever been able to crush her.  
No tyrant ever will.

The torch of democracy  
was first lighted in Athens.

The Greek people have demonstrated in the most  
terrible of all wars that they still possess the  
flame which made their ancestors transcendent  
examples of what, the human spirit  
can achieve.

They have emerged triumphant through every test  
of fire and sword.

They showed the world that as they had taught  
other peoples how to live—so would they  
demonstrate their willingness to die while  
defending their liberty.

No prophet is needed to predict that the people  
of Greece will continue to exemplify the noblest  
attributes of man.

**Greece stands resolute  
as the pillar of civilization.**

Her past is unrivalled in intellectual richness.  
Her past is assayed with the meaning of truth,  
justice and beauty.  
Her past is studded with every form of human  
achievement.  
Her past is kindled with the eternal love of liberty.

**Liberty is an  
Hellenic quality.**

The historical annals reveal that the spirit of  
democracy found its full fruition and development  
in ancient Greece.

Its grandeur in every domain of human endeavor  
has never been excelled.

Its poised brow, like that of her Olympian god  
was ranked high above the contending forces  
that surged below.

Its spirit of freedom, its love of music and arts,  
all of the finer impulses of the heart and  
mind flourished and blossomed with such  
rich fertility during the golden age of Pericles  
that they have never been surpassed in history.

Greece has a brilliant light throughout the centuries,  
casting its illuminating rays upon the  
nations of the world.

**Her gallant leaders, true to the traditions of Thermopylae,  
Marathon and Salamis, chose the  
path of honor in the last world conflict.**

Despots have attempted to subdue and crush her  
valiant spirit with hunger, exposure and  
death.

But her unshakable will to live as free as a nation  
has remained ever constant and steadfast  
through all her tribulations.

**Nor have the Greeks ever surrendered or  
promised their lifelong convictions and ideals.**

For they have manifested, in blood and suffering,  
the invincible spirit of their martyred heroes  
who fought and died for liberty.

From the lamps of Acropolis,  
From the tragedies of Euripides,  
From the songs of Menander,  
From the poems of Palamas,  
From the thought of Aristotle,  
From the science of Archimedes,  
The light of liberty will never be extinguished.

**Spring has come to the golden land of Hellas.  
Spring with all its national freshness and  
exuberance.**

The warm breezes play gently over her pastoral  
Arcadia.

The red poppies of Attica bloom beneath gray-green  
olive trees.

The branches in the Thessalonian orchards are  
now heavy with buds.

The season brings the joy of Greek music, songs  
and folk dances.

**On her face is the smile of liberation.  
It is radiant with freedom.  
It is softened by sorrow.  
It is sweetened by sacrifice.**

Greece will rise again to greater heights of  
splendor.

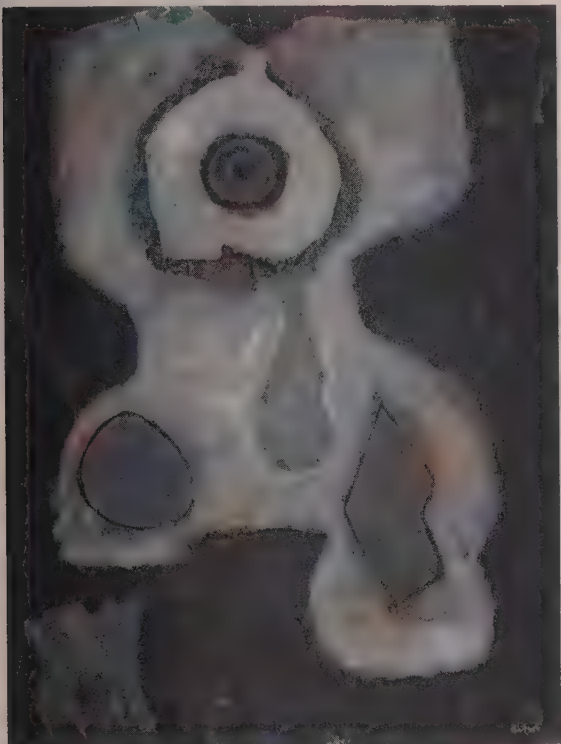
She will live again in the fullness of her ancient  
glory and valor.

For the lustre of her historic fame can never be  
dimmed.



# MODERN ART

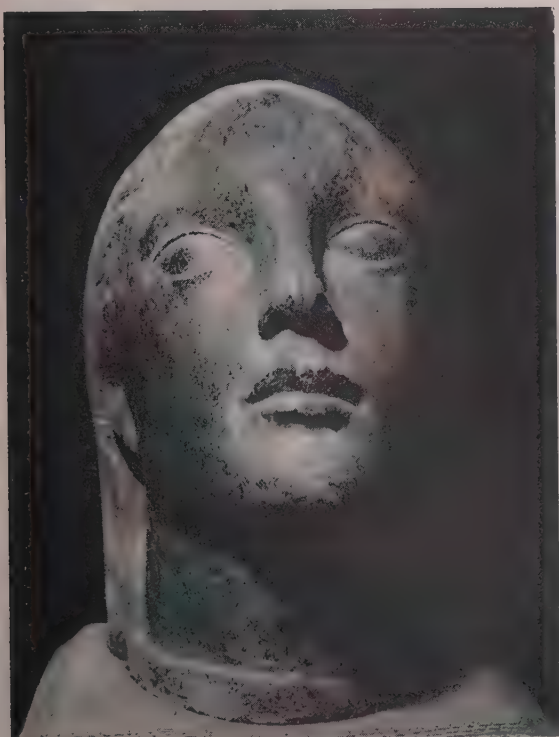
FOUR AMERICANS WITH GREEK ANTECEDENTS



WM. BAZIOTES  
Symbol of a Night



JOHN PAPPAS  
Lake Michigan Sand Dunes



POLYGNOTOS VAGIS  
Amazon



NASSOS DAPHNIS  
Soaring Relic

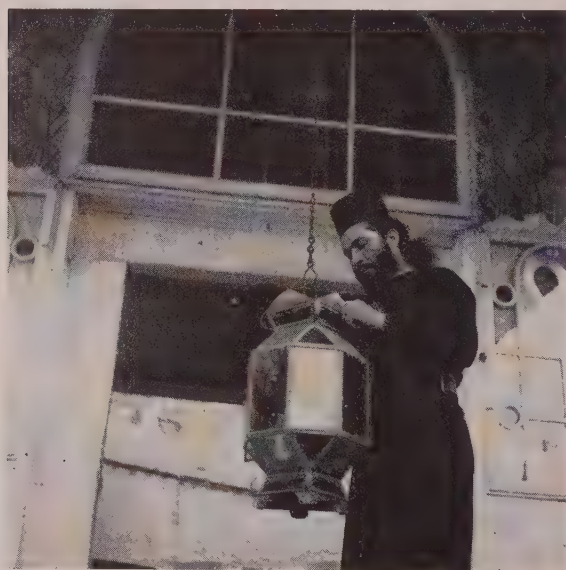


# The Changeless Community

By RANDOLPH HILL

Professor of American and English Literature, Anatolia College, Salonica

A group of friends sat about in the Grande Bretagne Hotel in Athens. We were of several different European and American backgrounds. I unintentionally dropped the idea that I should be spending the Easter holidays on Athos. Immediately they all wanted to know how I was going to get there. It was at the end of the war and harbors and roads were unpassable and unsafe because the *andartes* were regularly mining them. As I wasn't sure myself my answers were ambiguous, but, from the conversation, a number of recruits were added to our original group and the determination of the whole party carried the day. We drew up the lists of necessities and means of transportation. Forbidden by the authorities to go to Saloniki by road, we took the steamer. It was impassable, anyway. From there we traveled in army jeeps to Ierissos where a caique was hired



NICHOLAS OF LAVRA LIGHTING THE EASTER LAMPS

to take us to Daphne. On the way we stopped at Panteleemon and so we did not go on to Daphne, then. Incredible unknowns had to be overcome to get to Rossikon. There was no civil order and the military government had not then (Spring 1946) been established. So we were highly privileged to be enjoying the Good Friday services of the Holy Monastery of Saint Panteleemon! Panteleemon has suffered the most from the turmoil of these last ten years. Many of the oldest monks were terribly emaciated and the natural isolation of the place made it difficult for medical supplies to be obtained. We were warmly welcomed, however, by Basil, the secretary of the monastery, in place of the abbot who was bed-ridden. The pilgrim's hostel

was aired and the rooms put in order and the delicate imperial porcelain china brought out for our special benefit. It was an incredible act of hospitality when they gave us food from their very limited stores and made us feel all the time we were there like kings. We were the first foreign civilians to visit them in seven years. The Nazi officials had sailed away never to return, but no one else had been able to get through to them. Needless to say we did all we could for them. It was our pleasure to visit all of the leading monasteries and several sketis.

The climax of our visit to the Holy Mountain came on Easter morning, at Iviron. The resurrection spectacle at Iviron is truly imposing because they, carrying out the service in its most ancient and original forms, impart that tranquil efficacy and poised assurance that is the very heart of the Christian mystery. With the quiet greetings of the monks' Christos Anesti we turned from the devotions of the day to the pleasures of exploring the treasures of Iviron.

Every freedom and courtesy was accorded to us in each of the monasteries. The treasures peculiar to each has been recorded many times. They remain wholly intact after ten years of world shaking events. We were allowed to visit every library, hostel, chapel, treasure. We roamed as we wished. We asked a thousand questions. We examined every fresco and manuscript; the scholars making the usual observations about dates and types and artists. One of them, whom we called Oxford because he was on an Oxford scholarship, kept us well informed with his sidelights on Byzantine iconography. We saw the deed of John Paleologos at Iviron and the micro-mosaics at Vatopedi. Each monastery tried to outdo the other in graciousness. This unceasing hospitality on their part and our invincible importunity took quite an expenditure of energy on the part of the elders of the monasteries. They insisted upon climbing up into the towers with us. It was such a delight when one old fellow, rather portly, climbed to the top of the bell-tower at Vatopedi and began to ring the carillons. He laughingly called out as his master hands gripped the ropes, "There is no one else to do it." He gave us a half hour of jolly folk music that resounds yet within my ears. How he could ring those bells! All of our hosts were to the end of our visit witty, affable, entertaining in spite of the loneliness and devastations of the war years.

The years of occupation were no less busy than other years for the monks. Without the normal flow of visitors from all countries, and with travel forbidden to them, they spent most of the time at work on the religious articles they sell to the



whole Eastern Church. Their only visitors were Nazi officers. These men were amazingly interested in the daily life of the monks as well as the treasures of the monasteries. Then took hundreds of photographs which were developed and printed with German excellence. Some of the more cultured officers had the pictures bound into volumes and presented, with elaborate inscriptions, to the abbots of the monastery of which the pictures were



LAVRA IN THE SPRING

made. But though the Nazi, like the Osmanli, came and was conquered he left nothing tangible to the resources of the monasteries. During his cold war against them the whole level of their living fell. Always austere in their habits they were now reduced to the barest necessities, and in some cases to levels far below normal health standards. The monasteries have not begun to regain their losses. In their trade with the eastern ports of the Mediterranean, upon which they depend for subsistence, there has been little or no free flow of goods in the capacity of the pre-war years. However the monks did keep busy replenishing their stocks of religious articles. The store at Karyès is well stocked with hand made articles of every description. There are exquisite panels of the saints carved of olivewood: delicately wrought crosses in amber and silver and long chamboloi. Icons in vivid colors and richly embossed overlays caused one to ask who did the work. We found it was an artist-monk, who, dying of tuberculosis, spent all his energy on his paintings of the Virgin of Ivion. We visited him later at his quarters and found him cheerful and content. He was propped up in bed with his paraphernalia nearby. The room was light and clean. Radio, books, art, a charming fireplace and wide expanse of sea and sky gave the place an idyllic setting. The Byzantine clock attracted the most attention with its curious markings and figures. He was learned, eager and gay and has no regrets that the great world of activity lies oceans away.

Official welcomings are events of grand importance to the monks. Our most unusual recep-

tion was at Grande Lavra. The setting of this monastery dramatizes the approach. Far up under the lea of the Holy Mount and off the sea, it nestles in solitary security and isolation, looking for all the world like the far off reaches of Tibet, or the inaccessible hill fortresses of the Umbrian dukes. Landing upon the dock is by taking a broad jump from the boat to the land. A miscalculation of the force of the 'breaking waves' may land you in the water. To avoid the same a pole or rope is passed to each passenger and you are literally hauled up onto the safe rocks of the dock. Then comes the long climb to the gate. It is over stony medieval roads from which springs gush intermittently and, forming mud, make it slippery going. Up and up through sheep pastures and fields of poppies and daphne and past moss covered walls with tiny drinking fountains set in them; until at last the herb-patches appear and vegetable gardens are seen full of greens and warm in the cool spring air. One of the friars, who has pushed on ahead of the rest of the party that came down to meet the boat, begins to wave his arms and shout clearly, "Come—now—if you please, for the ceremonies are beginning at the gate." We, who have been dawdling, quicken our pace and round the last wall to see the black mass of smiling monks nodding their welcome; their officials extending greetings and the bells beginning to peal jubilantly. The ground has been prepared for us. They knew we were coming. They had prepared the ground with dried bay. As we move into the courtyard toward the church we discover that the flags are covered with bay leaves—sweet bay leaves—the royal carpet of victory!

We were as royally entertained at Lavra as we were welcomed. An Easter feast is an event on Athos where there has been the proscribed fasting during lent. Everyone makes merry. The feast at Grande Lavra surpassed all others in the

(Continued on Page 58)



RECEPTION COMMITTEE OF GRANDE LAVRA

(The Cypress tree in the immediate background is exactly 1020 years old this year).



# A Century of American Philhellenism

By THEODORE N. CONSTANT and PAUL KOKEN

(Continued from the Last Issue)

The New York Committee invited COL. JONATHAN P. MILLER on February 9, 1827, to return to the United States from Greece and become the committee's special agent in supervising with DR. HOWE the distribution of supplies in Greece. He returned to New York and embarked on the ship CHANCELLOR then waiting in the port of New York. The cargo of the ship consisted of the following supplies: 154 barrels of rice, 7 barrels of corn, 3 barrels of pork, 356 barrels of Indian flour, 435 barrels of bread, 21½ barrels of salted meats, and 21 cases of bundles of clothing. The ship sailed off on March 10, 1827, but, having encountered a heavy storm about 400 miles from the coast, returned to New York. On April 1, 1827, the ship sailed off again and reached Greece on May 23 of the same year. Agents of the Greek Committee waited there, and the brig CONSTITUTION, anchored in the port of Napoli, helped in the unloading of the cargo. A part of the supplies were distributed to the Greek population living in the caves and pits of Argos and Corinth. Another part of the supplies was sent to women and children who had escaped from MESSOLONGI before its devastation by the Turks. The balance of the supplies was to be transferred to POROS for distribution.

The Provisional Government of Greece then sitting at POROS and consisting of G. MAVROMIHALIS, J. NAKOS, J. M. MILAITIS and G. GLARAKIS, wrote a letter of thanks to COL. MILLER expressing their joy for his return to Greece. While DR. HOWE remained in Napoli, COL. MILLER was obliged to place soldiers to keep the order. From Poros COL. MILLER wrote the following letter: <sup>(13)</sup>

To the Members of the  
Legislative and Executive Departments  
of the Government of Greece.

Gentlemen:

I received your letter of the 14th inst. and have lost no time in repaireing to Poros, and laying before you the instructions of the Executive Greek Committee of the City of New York, whose agent I have been appointed. In doing this, I beg leave to call your attention to a few remarks of the feelings of my countrymen towards your cause, and the more fully to unfold to you the responsibility for a faithful application of the property committed to my care, to the objects for which it has been raised in the United States. You need not be informed by me, Gentlemen, at this late period of your contest, that there exists a most lively interest in your behalf on the other side of the Atlantic. Among the many in that quarter of the world, who have heard of your manlike resistance against the combined forces of the Ottoman Empire, and the unprecedented state of wretchedness to which a most barbarous warfare has reduced many of your countrymen, the Executive Greek Committee of New York are not the least conspicuous. Belonging, however, as they do, to a neutral power, the policy of whose government is, never to be the first aggressor, the Committee

have confined themselves to the object of relieving the suffering of the women, children and old men, non-combatants of Greece. My instructions are strictly to this effect; and I have pledged myself to fulfill them to the utmost of my power. However urgent may be my own wishes to relieve the wants of those brave men with whom I have passed so many days in the camp, or however well I may be convinced of the present need of the Government to have provisions placed in their hands, and at their disposal, yet I can by no means listen to any other disposition of the provisions and clothing in my charge, than that contained in my instructions, in the execution of which, Gentlemen, I trust that I shall have your support and approbation. No pleasure of an earthly nature can be greater than that which I enjoy, in again visiting your country, and of having it in my power to administer in some measure towards relieving the sufferings of its inhabitants. I am rejoiced to find things in relation to your country's salvation looking more prosperous than when I left Greece a year ago. Who knows but a few more showers of blood poured from the hearts of your sons and your daughters, shed by infidel hands, may not thaw the icy policy of Europe, so far as to compassionate your sufferings. But if this fails, let not your friends in Europe, and America ever have the mortification of hearing of your having again submitted to the Turks. Imitate your brethren in Sio, Ipsara, nad Messolonghi, and if your independence is not achieved, your extinction will at least be glorious, and your reward in heaven that of martyrs for the religion of Christ and the liberty of your country.

With respectful consideration, I am your humble servant,  
J. P. MILLER, Agent & c.

It is estimated that during the seven years of the Greek War of Independence, the provisions distributed by American Greek Committees in Greece were valued about \$220,000.00. Cargo after cargo was shipped to Greece. The number of the different ships used indicates the quantity and value of such provisions. The following brigs have been used to transfer supplies to Greece: CHANCELLOR, SIX BROTHERS, JANE, STATESMAN, TONTINE, SUFFOLK, and others. GEORGE FINLAY, the famous British historian who fought on the side of the Greek patriots and wrote a monumental history of Greece in seven volumes, acknowledges the American contribution to the Greek cause as follows: <sup>(14)</sup>

During this period of destitution, which commenced towards the end of 1826, and continued until the harvest of 1828, the greater part of the Greeks who bore arms against the Turks were fed by provisions supplied by the Greek Committees in Switzerland, France, and Germany. The judicious arrangements adopted by Mr. Eynard at Geneva and Paris, and the zeal of Dr. Goss, General Heideck, and Mr. Koering in Greece, caused the limited resources at their disposal to render more real service than the whole proceeds of the English loans.

While the Continental committees were supporting the war, the Greek committees in the United States directed their attention to the relief of the peaceful population. The amount of provisions and clothing from America was very great. Cargo after cargo arrived at Poros, and fortunately there was then in Greece an American philhellene capable from his knowledge of the people, and from his energy, honour and humanity, of making the distribution with promptitude and equity. Dr. Howe requires no praise from the feeble pen of the writer of this history, but his early efforts in favor



of the cause of liberty and humanity in Greece deserve to be remembered, even though their greatness be eclipsed by his more mature labours at home. He found able coadjutors in several of his countrymen, as Colonel Miller, Dr. Russ, Mr. Stuyvesant, and many others, who were guided by his counsels. Thousands of Greek families, and many members of the clergy and of the legislature, were relieved from severe privations by the food and clothing sent across the Atlantic. Indeed, it may be said without exaggeration that these supplies prevented a large part of the population from perishing before the battle of Navarin.

In the summer of the year 1827 Greece was utterly exhausted, and the interference of the European powers could alone prevent the extermination of the population, or their submission to the Sultan.

### 3. American Philhellenes in Greece during the War

Aside from the philhellenic spirit described in the preceding pages, a strong active philhellenic sentiment was also displayed by many young Americans, scions of prominent families, who gave up their life of comfort and luxury and sailed for Greece to fight for freedom. This was no small sacrifice for those who so went abroad to fight for an alien cause. No eulogy is too great for them, no monument is too high for the fallen heroes, whose very names should be and are engraved with golden letters in the history of Greece. We shall mention them in the sequence of their arrival in Greece.

**LIEUT. GEN. GEORGE JARVIS**, a son of an American diplomat serving in Germany, was one of the first Americans to join the Greek patriots.<sup>15</sup> He left for Greece from Marseilles with the British officer HASTINGS and arrived in Greece towards the end of the year 1821. He took an active part in many battles, was wounded many times and was promoted to the rank of Lieutenant General of the Greek Army. He also supervised the distribution of provisions sent to Greece from America. We quote from a letter written on March 1825 by Dr. Howe to Jarvis' father. DR. HOWE says:<sup>16</sup>

George Jarvis has been in Greece three years, has been in many engagements, has become a complete Greek in dress, manners, and language: he is almost the only foreigner who has uniformly conducted himself with prudence and correctness; and has reaped his reward. He has gained the confidence of the Greeks. He has rendered great service to their cause and now is made Lieutenant General. He is a man I am proud to own as a countryman.

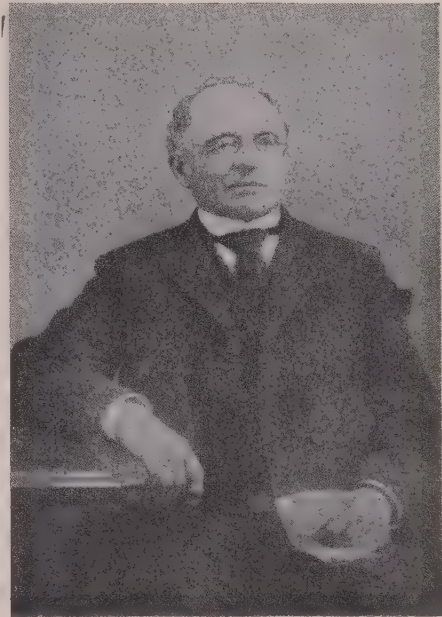
Unfortunately this great American never returned to his own country. He died and was buried in Greek soil for whose freedom he fought. Argos contains his grave with a monument bearing an appropriately inscribed epitaph.

**COL. JONATHAN P. MILLER**, of whom we have already spoken extensively, was a philhellene who gave up his career and peaceful life for the cause of Greece. He was born in Vermont in 1917. He was a soldier of fortune, having first enlisted in the American Army, and subsequently entered college to study for the legal profession. In 1824 he left his classroom and went to Greece where he joined the revolutionists. He fought valiantly in the siege of Messolonghi and participated in many other important battles. His bravery on the field of battle won him the title among the Greek soldiers of "Yankee Dare-Devil." We have seen his activities in connection with the collection

of funds and supplies and their distribution in Greece. COL. MILLER wrote a book entitled: *THE CONDITIONS OF GREECE IN 1827-1828*, from which we select a few important and descriptive passages in the form of diary notes:

On May 18, 1827 he wrote:

Good God! What were my feelings, when at evenings I saw seven women and three children, who, escaping from Ibrahim Pasha at Gastouni, arrived at this place in such a state of distress and wretchedness as cannot with modesty be described. The three children were as naked as when they were born, and their mothers but a little better off. When I first saw them, I involuntarily raised my hands to Heaven. Alas! said I, why were these wretches brought into existence? But it is not for me to arraign the wisdom of the Almighty.



Late Congressman LUCAS M. MILLER

Brought to America from Greece by Col. J. P. Miller

I hastened to my lodgings, and soon clothed them all from the donations sent from Newark, New Jersey, blessing God, who in His providence had put it in my power to do them a great service.

Poros, June 10, 1827. In the morning I received a message from the Government, requesting me to call upon them, which I did immediately, and was presented with a catalogue of eight hundred and three families, the heads of which had either been killed or had died in the service. The widows and orphans they have collected and are to send them to me in the afternoon, to receive clothes, shoes, and whatever else I may chance to have, to relieve their wants.

The remainder of the afternoon was spent in the laborious occupation of distributions personally to those of whom a list was delivered to me in the morning by the Government.

Opened the box of clothing from Orange, New Jersey, and began distributing to those who were nearly naked. In half an hour, there were collected around my quarters, at least a thousand women and children. In order to prevent any deception on the part of those to whom I should give, I placed several soldiers outside of the house, where with the assistance of two old women, they were clothed and passed out the soldiers taking care that they did not come a second time.

It was a novel sight to see the young Hellenes rigged out in the Frank dress. Some of them were so much pleased with the checkered cotton dresses, that they would fairly laugh



out when we were putting them on. The Greeks, amid all their distress, are ever fond of jokes; and any pleasantries occurred to alleviate my feelings in witnessing so much misery.

Col. Miller vividly describes the miserable condition of the Greek children and women in many parts of his diary. On June 11, 1827 again the Government called upon him giving him the names of ninety-five more widows and orphans to provide them with food and clothing. Then he continues elsewhere:

June 17, 1827. While walking in the streets, I observed a boy and a girl hand in hand, almost naked. The girl appeared about nine and the boy about seven years of age. On inquiry, I found that they were orphans, and that their father had been driven from Haivali (a town in Asia Minor) by the Turks, and had nobly fallen in battle. This boy I have taken as my own, with the consent of the Government; and by the blessing of God, who early taught me to feel the loss of a father, I am determined that in me he shall ever find a friend and protector. The little girl, when she found her brother was preferred, wept most bitterly, but what can I do? Great God! Thou knowest my heart; if I could save these people, I would not count my life dear unto myself.

It is interesting to note here that the boy adopted by Col. Miller was subsequently brought to America and was educated in Vermont. In later years the orphan boy became COL. LUCAS MILTIADES MILLER, a member of the United States Congress from Wisconsin. Col. Miller continues in a few more passages his description of the barbarism and cruelties the Greek populace had to suffer in the hands of their oppressor.

June 21, 1827. There arrived at this place (Poros) last evening six females, who had just escaped from the Arabs. Early this morning they were brought to my quarters. On going out, O God of Mercy! what sight was present to my view! A girl of eleven or twelve years of age stood before me, with her nose cut off close to her face, and her lips all cut off, so that the gums and jaws were left entirely naked. All this had been done more than a year ago, and the poor creature was yet alive. Her refusal to yield to the embraces of an Arab was the cause of this horrid and shocking barbarity.

The other five females had submitted to numerous hardships, abuses, wounds, and sufferings. One of the five, a woman about twenty-five years old, gave me, in the presence of Jarvis who arrived about ten minutes after Capt. Kearney had left, a relation of her captivity. After having had her husband killed before her eyes, she was taken by a party of Arabs, who inflicted wounds and such personal abuses as cannot be related. God forgive me, said she, for my sins, that I had not died rather than have ever submitted to such treatment. The poor creature wept, and I kept her company. O God, said I, it is too much for me to hear!

July 4, 1827. All eyes at Poros were turned towards me this morning, as the birth-day of my nation. I therefore concluded to make a small dinner party, and close it by drinking a few toasts. Germans, Englishmen, Greeks and Americans composed our party. We had few patriotic toasts and the afternoon passed away agreeably.

It is stated by Dr. Russ that more than 50,000 Greek women and children were saved from perishing due to famine and exposure. Cargo after cargo of food and clothing arrived in Greece from the United States, and Col. Miller was there always ready to assist and direct their proper distribution. His charitable task having been finished, he returned to the United States in 1828 bringing with him the little Greek boy we mentioned above and settled in Vermont.

**SAMUEL GRIDLEY HOWE.**—Of all the American Philhellenes who served the Greek cause, Dr. Howe deserves the highest honor. His contribution and activities are told by his own daughter, LAURA E. RICHARDS, in her book entitled **Samuel Gridley Howe**. He was born in Boston November 10, 1801 of New England stock. At the age of 17 he entered Brown University and graduated in 1821 when he entered the Harvard University School of Medicine graduating from the latter in 1824 as Doctor of Medicine. The Greek War of Independence was then at its third year. He then resolved to offer his services as a physician to the Greek army. Contrary to his father's opposition to such adventure, Dr. Howe sailed for Greece in the winter of 1824-25 arriving there in January 1825. His early days in Greece are graphically depicted by himself in a letter to his friend, HORACE MANN<sup>17</sup>:

In the winter, the much dreaded expedition of Ibrahim Pasha, with the Egyptian army landed at Modon. Attempts were made by the Greek government to get up an army to oppose them, and Mavrocordatos accepted my offer to go with them as surgeon. The President, and Mavrocordatos, came to the south of Peloponnesus with such forces as they could raise. At first there was an attempt to organize the army and I attempted to create hospitals and to provide ambulances for the wounded. But after the capture of Navarino by the Turks, everything was thrown into confusion. Mavrocordatos fled to Napoli. The dark day of Greece had come. All regular opposition of the Greeks was overcome. The Turks advanced fiercely and rapidly up the Peloponnesus, joined one of the small guerrilla bands that hung about the enemy doing all the harm they could. I could be of little or no use as surgeon, and was expected to divide my attention between killing Turks, helping Greeks, and taking care of my bacon. I was naturally very hardy, active, and tough, and soon became equal to any of the mountain soldiery in capacity for endurance of fatigue, hunger, and watchfulness. I could carry my gun and heavy belt with yataghan and pistols all day long, clambering among the mountain passes, could eat sorrel and snails, or go without anything, and at night lie down on the ground with only my shaggy capote, and sleep like a dog.

Dr. Howe kept, like Col. Miller, a diary in which he recorded his activities day by day. A few extracts taken from his daughter's book show vividly his own experiences as well as the activities and life of the Greek patriots<sup>18</sup>:

I begin to find that I must fight as common soldier or Tripolitza. I have instruments and bandages only, but those retreat, which I will not do. My medicines are behind at in no order; no arrangements for the wounded, and, since I cannot be useful in my profession, why, here goes life and soul for Greece and liberty!

\* \* \*

I have been months without eating other flesh than mountain snails, or roasted wasps; weeks without bread, and days without a morsel of food of any kind. Woe to the stray donkey or goat that fell within our reach then. It was quickly slain, and its flesh, cut up hastily in little square bits, was roasting on our ramrods, or devoured half-raw.

In another letter to HORACE MANN quoted in the same book Dr. Howe writes:

Many and many a poor fellow have I known—Germans, Swiss, French, or English—who came with high hopes and ambition, who was only disappointed. Many could not bear to wait; they disliked the poor fare, the exposure, the poverty, but above all the lack of glory—gazetted glory. Some were killed, some were broken down and died on marshes, some took the *raki* (rum), some deserted, and but very few are still alive. My desire was to help along the cause. I cared not for what I have, or what I wore or whether anybody knew



me, and therefore the people and the soldiers rather took to me. I had many friends in humble life, God help them I can say sincerely that I found the Greeks kindly affectionate, trustful grateful, and as far as my intercourse with them went, honest people. They always treated me as well as I wished to be treated.

During the years of 1826 and 1827 Dr. Howe was appointed chief surgeon of the Greek army. On June 24, 1827 he wrote his father that he was leaving Greece at the request of the Greek Government to return to America. However, the timely arrival of certain American vessels with provisions detained him there to help in the distribution of the supplies.

The first distribution was at Argos on July 18, 1827. From there he went to Napoli which he found in a dreadful condition. Thence he moved to Legnidi, to Lerna, to Chevadi, to Ersimos, and so on, administering help and distributing supplies. He climbed mountains entering caves and crevices to render medical care or distribute food and clothing. And the Greek patriots were grateful to him. "Repaid thus for my toil by the pleasure of relieving such want, I jogged on to find more misery and after giving many orders upon the road, returned at night to the ship."

Moved by the misery and suffering of the populace due to a complete lack of medical care, Dr. Howe resolved to build a hospital. With the aid of his able collaborator, Dr. John D. Russ, and his friend, George Finlay, the historian, they decided together to build the hospital in question on the island of Poros, until an appropriate building was provided in the capital, Napoli. But the supplies were exhausted again and Dr. Howe thought that that was the most appropriate time for him to return to the United States. He therefore sailed from Greece on November 13, 1827, and arrived in New York where he was welcomed by the Philhellenic Committee of that city.

On his arrival to the United States, Dr. Howe found that philhellenism was on the decline in this country. He was urged by his friend and loyal advocate of the Greek cause, EDWARD EVERETT, to tour the country and arouse public opinion. This, however, he could not do as yet. He first devoted some months of his time in hastily writing **A Historical Sketch of the Greek Revolution** thus presenting to the American public a written account of the Greek cause. Then in April 1828, he set out travelling through the country, speaking in many cities and reawakening his countrymen for renewed efforts. Donations of money, clothing and supplies began pouring in again.

With sufficient new supplies and money on hand, Dr. Howe returned to Greece. He immediately saw the necessity of repairing the port of Aegina. Over five hundred people were employed around December 1828. The work was supervised by Dr. Howe and an engineer. Thus Dr. Howe accomplished the task of preparing a port for use in his philanthropic work in Greece and the same time he gave employment to hundreds of famished persons who earned some money for the bare necessities of themselves and their families. The spot repaired by Dr. Howe in the port of Aegina is called the "American Mole."

Meanwhile, the people of Megara were in distress and Dr. Howe conceived a plan of helping them. He distributed among four hundred families of Megara bean seeds which were planted and brought an abundant harvest.

His mind then turned on the fate of little boys and girls and unfortunate women. He says in his diary:

When I think of the miserable lot of those who, deprived of father, mother, brother, or protector, have grown up corrupted, to follow the horrid trade of prostitution, and compare it with what might be the life of these still innocent and suffering little girls if they were placed in an asylum, under the charge of some respectable matron and brought up to an industrious, studious, and virtuous life, I feel resolved to strain every nerve, to overcome every obstacle, to make every sacrifice, to effect it!<sup>19</sup>

Dr. Howe, with such a plan in mind, soon saw President COUNT CAPO D'ISTRIA and presented to him a complete plan for a hospital and orphanage for girls. After many months of anxious waiting he was informed by the president that his plan was approved by the government and that



MICHAEL ANAGNOS  
The Son-in-Law of Dr. Howe

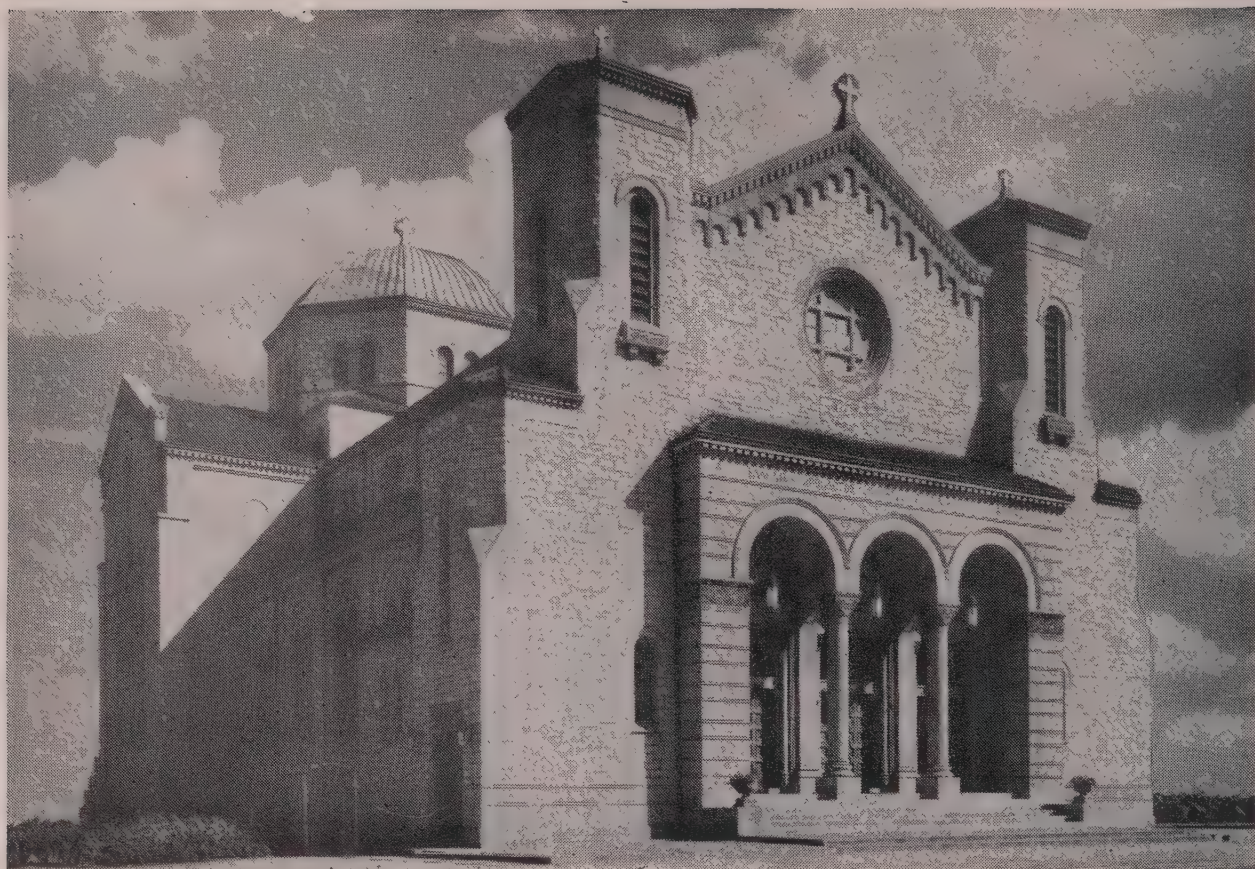
two thousand acres of land were appropriated near Corinth for the project. His work began at once. He laid the foundation of the village of "Washingtonia" where he built a school, a hospital and a church.

In 1830 Greece was free. But Dr. Howe contracted a virulent form of swamp-fever from which he nearly died. But his work was finished and travelling through Italy, Switzerland and France he returned to the United States in the spring of 1831. Upon his return he was placed at the head of the New England Asylum for the Blind.

He made a hasty return to Greece in 1844 and visited "Washingtonia," his own creation, to be royally welcome by the inhabitants.

(To be Continued)





## CHICAGO GREEK ORTHODOX CHURCH THE ASSUMPTION REVIVES BYZANTINE GLORIES

A combination of well balanced events and circumstances, supplemented by a strong religious spirit and a harmoniously integrated clerical and laity organization, have made the Chicago Greek Orthodox Church of "the Assumption", not only the largest Greek Orthodox Community in America, but the most progressive as well.

On the inspirational side, the purely religious and social duties of the community are in the hands of the rector of the church, the Rev. George Mastrantonis and his able assistant, the Rev. Peter Bithos.

Rev. Mastrantonis came to the Assumption some three years ago. One of the leading Greek Orthodox clerics in America, Rev. George Mastrantonis is also an able administrator. His rectorship has been characterized by sweeping improvements on a wide social front. The Rev. Bithos, on the other hand belongs to the younger group of Greek Orthodox priests, who have been trained in America. He is a graduate of the "Holy Cross" Orthodox seminary which for years had been operating at Pomfret, Conn., but is now located at Boston, Mass. The active leadership of these two clerics, combined with the zeal and constructive policies of the laity board is what made this

church such a powerful force in Greek Orthodox circles in America.

\* \* \*

"In this community we are building for generations to come" said Mr. Mike Korompilas, dynamic president of the Assumption Church when we asked him to tell us about the many projects now being considered by the community.

"Everything planned here is built on a permanent basis" continued Mr. Korompilas, "and that means church and school buildings, as well as social and religious organization and work."

Mr. Korompilas, a well known Chicago business man and community leader, was only recently re-elected president of the Assumption community on his record. The progress of the community under his administration has been phenomenal. And so, the "Assumption" parishioners felt that in view of the extensive building program contemplated by the church, his zeal and ability should be coralled once more, which explains why they drafted him again. In this they are not to be disappointed, since it is well known that Mike Korompilas is one of those Greek American leaders who believe that the main prop for the future development of Greek American society is to be found in a well organized and



## "ASSUMPTION" CHURCH (Con't)

progressive Orthodox Church. By and large this is a very correct appraisal of the situation, as it unfolds itself in the Assumption Community of Chicago, especially as this work affects the younger generation.

An equally progressive and efficient board of trustees co-operates fully with the president in putting over constructive ideas. The present board members of the Chicago Greek Orthodox Church of the "Assumption" are a group of able and conscientious workers whose only desire is to serve the community and to make of it a model religious and civic organization. In this they have the enthusiastic support of the many thousands of devout Christians who make up the congregation of this reportedly the largest Greek Orthodox parish in America.

\* \* \*

The Chicago Greek Orthodox Assumption Church, known more properly as the "Koimesis Tis Theoiocou" was founded about twenty-five years ago. Some thirty-five persons of Hellenic ancestry met at Burn's Hall, 3958 W. Madison St. November 1924, and after a unanimous approval of the purpose on hand, which was the erection of a church, a parochial school and a community center, they established "The Greek-American Community of Chicago and Western Suburbs" which is the legal name of the "Assumption" Church.



His Holiness the Oecumenical Patriarch Athenagoras I. with Mr. Mike Korompilas, President of the Assumption Church at the Dedication Banquet. (His Holiness was Archbishop of North and South America at the time of the dedication ceremonies).



ASSUMPTION CHURCH SENIOR CHOIR

CHURCH PHOTOS BY DANIS STUDIO

4th row: (L. to R.)—Mary Mandalis, Esther Spiropoulos, Bessie Kasiara, Geo. Petros, John Theodore, Geo. Collias, Geo. Pappas, Nick Theodore, Virginia Komonduros, Georgia Seletos, Constance Kosiara.

3rd row—Bessie Stamas, Mary Dervis, Maria Chochos, Fofi Kleronomos, Dolly Kleronomos, Sophie Karones, Angline Spelly-Otis, Coula Paganis, Helen Spiropoulos, Stella Gritsones.

2nd row—Nora Conglis, Christine Solopoulos, Kay Kokonas, Angelina Calger, Georgia Callas, Foula Chamales, Anna Grammas, Xenia Pappas, Angeline Haloulos, Elaine Kosiara.

1st row—Elaine Pappas, Magdeline Dervis, Pat Pappas, Miss Anastin, organist; Rev. P. G. Bithos, sponsor; Rev. Geo. Mastrantonis, L. C. Pannos, choir-master; Mary Apostolopoulos, Vivian Pappas, Stella Apostolopoulos.





## THE CHURCH IS DEDICATED

Leading the sacred procession are the dignitaries of the Greek Orthodox Church, including the Patriarch, Bishop Gerasimos of Chicago, the Assumption Clergy, the lay officials, etc., etc.

On the 14th of December 1924, the first board of trustees was established with the late John Koniopoulou as president, Christ Nicholson as vice-president, Paul Javaras as secretary, John Cotsinos as treasurer and with twenty more as members of the board. On February 1925, the present site of the church, the southeast corner of Harrison St. and Central Ave., was bought for \$55,000. During that same year a temporary wooden structure was built, which served the community as a church and a parochial school up to 1937 when the present magnificent edifice was erected.

During that first memorable meeting at Burn's Hall, according to the church archives, eight thousand dollars were collected. From such humble beginnings the present wealthy community grew. Today the Assumption community budget is \$160,000.00 a year. But the story is not as simple as that. The gradual building up of this religious community took a lot of effort and many an able community leader had to put their shoulder to the wheel to bring the church up to its present development. Men like Nicholas D. Andros, Peter A. Kyriazopoulos, Theodore Vlahandreas, Peter Tampoorlos, George Rendas, all former presidents, have given much of their time and counsel to move the community up to the road to realization, and to fulfill the pledges and promises they made to the congregation. Of course it is true they had the people with them. And neither should we forget the spirit of zeal and sacrifices of the various priests and deacons who served at one time or another; or the eager contributions of the reverent parishioners whose generosity belied their gratification in the continuous progress and edification of the great church.

The present magnificent edifice that has replaced the original wooden structure, is without doubt one of the most imposing church buildings in Chicago. Peter Camburas the noted architect put his soul into it, and the result is most edifying

for all that see it. But as we said above, the spirit of the pioneers, the spirit of that original wooden structure is what made the Assumption Community what it is today, the greatest Greek Orthodox Community in the country.

Specifically the present Korompilas administration is pledged to widen the social development of the various communal groups, and to enlarge the physical aspect of the community.

First on a long range program is the construction of a parochial day school, on a par with the best that the city of Chicago has to offer in schools of this type. It is presumed that the building alone will cost half a million dollars or more. It will be a grade school at the beginning but a high school will be added later on.

Second on the program is a Community Center such as it was visualized by the founders. Such a center will house the activities of the entire community including, Athletics, the Hellenic Orthodox Youth Groups, the Ladies Societies, lecture rooms, a library, school and church publications, and in addition it will house the many secular clubs which function in and around the church.

Of more immediate importance is the proposed enlarging of the church auditorium by extending due west the wing where the altar is now. This improvement which will cost an estimated \$100,000 will make of the church a true Greek Cross, and will add several hundred more seats, a practical gain since present space facilities are inadequate to accommodate the large crowds on Sundays, even though the auditorium as it stands now is one of the largest in the city.

The Assumption Sunday school at present has 600 students. Supervised by Presvytera Mrs. G. Mastrantonis, it is manned by a group of able assistants. Likewise the parochial day school has

(Continued on Page 61)



## "ASSUMPTION" CHURCH (Con't)



THE 1947-48 BOARD, AT THE TIME OF THE DEDICATION

3rd row: (L. to R.)—George Cotsirilos, Chris. C. Harvalis, Legal Adviser; Alex Karis, James G. Andrews, Paikos Metrousias, Peter E. Koclanes, John Friar, Chris Chiganos, Dan Pavlatos.

2nd row—Gus Patsios, Christ Pappas, Nick Burbulis, John Strategiakis, John Kachians, George Choncholas, Alex Cochanes, James Pekras, Gus Prevolos.

1st row—George Rendas, Nicholas D. Andros, Theodore Vlahandreas, Asst. Treasurer; Angel Katsogiannis, Vice-President; Mike Korompilas, President; Rev. George Mastrantonis, Rev. Peter G. Bithos, Peter S. Siavelis, Peter Kyriazopoulos, Harry N. Lemperis, Secretary.



LEADERS OF THE CATECHETICAL SCHOOL—Presvytera Mastrantonis, Sponsor

4th row (L. to R.)—Sophia Phanos, Helen Karras, Jenny Coulias, Betty Dranias, Panagiota Dallas, Bertha Floros, Christine Chocho, Helen Koutsouris, Helen Sellas, Flora Alexopoulos.

3rd row—Helen Sanders, Eleuthera Hovouras, Maria Maniates, Themis Vasels, Theodora Vasels, Stella Kanakis, Maria Prempas, Stella Giannoulis, Tassia Tzakis.

2nd row—Miss Maria Vasilakos, Maria Sitaras, F. Panagopoulos, John Kapetanios, Miss Maria Melevites, Miss Helen Siavelis, Miss Helen Tsausis.

1st row—Mr. & Mrs. P. Kalogereas, Miss Lena Maniates, Con. Koutroumanes, Rev. P. Bithos, Rev. G. Mastrantonis, Presvytera Mastrantonis, Miss Anastasia Alexandrakis, Miss Virginia Rantis, William Chronis, H. Sanders.



## "ASSUMPTION" CHURCH (Con't)



The Patriarch poses with the Clergy of the Chicago Diocese and the lay leaders of the Chicago Greek Orthodox communities, during the dedication ceremonies of the Assumption Church.



The St. Chrysostom Liturgy during the dedication, with the highest ranking members of the Greek church in America officiating.



## "ASSUMPTION" CHURCH (Con't)



ASSUMPTION CHURCH JUNIOR CHOIR

4th row: (L. to R.)—Mary Nicklas, Efthemia Balodimas, Jane Ellis, Danae Collias, Louis Trefonas, Geo. Pappas, John Tsimbidis, Athena Nichols, Loretta Pann, Marianne Kagianis, Bette Mouhelis.

3rd row—Evelyn Kostas, Diane Parackas, Betty Gianis, Joanne Kountrelis, Alice Orphanos, Sophie Koustelis, Helen Zafropoulos, Bessie Geroules, Diane Demos, Marilyn Kosiara.

2nd row—Christine Kokonas, Marie Kouris, Penelope Spirakis, Joanne Economou, Frances Kokenas, Alice Spirakis, Ann Nicklas, Esther Gianopoulos, Elaine Vlachos, Nickolette Efstathiou, Lillian Zaverdas.

1st row—Catherine Alban, Rita Tsimbidis, Sophia Angelacos, Theo. P. Vasilakos, Miss M. Anastin, Rev. P. G. Bithos, Rev. Geo. Mastrantonis, Porine Koures, Georgia Pannos, Esther Stamas, Pauline Andrian.



ALTAR BOYS

3rd row (L. to R.)—Joe Komakis, Bill Chiganis, J. Kotsios, Soc. Shukas, Geo. Dalianis, Rev. Bithos, Rev. Mastrantonis, Phil Pekras, L. Malevites, John Bakos, Jim Nicklas.

2nd row—Tom Karras, Chris Solopoulos, Peter Catsidamas, Ernie Cochenes, J. Hanges, Z. Zafropoulos, Geo. Nicklas, Geo. Kasavas.

1st row—Tom Pekras, Nick Baziotes.



# Martin E. Tew - *Philhellene*

By HELEN POPE

"More to be prized than pure gold is the remembrance of a noble man," writes Martin E. Tew about General Lawton on page 59 of the all-too-brief **Autobiography of Martin E. Tew**, published by The Clarkfield (Minnesota) Advocate, 1939-1940. Its last paragraph reveals Mr. Tew's indifference to the preservation of his poetry and also his adoration of Liberty: of a poem he writes, only the last three lines are now remembered:

"O Liberty, thou goddess bright,  
Yet hold aloft thy sacred light,  
For when thou faltest it is night."

In the copy of his Autobiography that he sent to me, which I prize far beyond pure gold, he penned "To—, who, knowing their language, is privileged to live among the Hellenic heroes who were the inspiration of my boyhood and youth."

This very noble man, Martin E. Tew, of Norwegian stock, lived in the Western United States from February 11, 1869 to December 11, 1948, as teacher and journalist, rancher and miner, patriot and idealist, philhellene and poet.

His poetical gift he inherited from his mother. "Her love for the beauties of nature kept her constantly in tune with the Infinite." "She wrote poems of rare beauty and sincerity of thought and feeling. These were sought after by ministers of our own and other churches, who called them hymns. Some were set to music and sung by choirs and congregations. The greatest loss of my life was the destruction of these precious poems of my mother when our home burned down only a few years after her death." She passed on when he was five years old, and his father remarried and had a second large family. The little boy Martin struggled heroically to find leisure and opportunity to attend school. Inexperienced and unaided, he was often cheated of his wages and subjected to the cruelest hardships; when he finally collected fifty dollars, for the coveted education, he turned it all over to his father, who at the time needed help. To him he owed the splendid physique and health that blessed him throughout his strenuous life. "Father was medium height and stocky build, possessing great muscular strength and endurance. In all his life he never consulted a doctor or sat in a dentist's chair. By example he taught us to be hardy, to stand up against bitter cold or blazing heat without flinching."

But all the while Martin was educating himself. As a boy of 13 herding cattle on the wild prairies of western Minnesota, his favorite pastime was committing to memory the Declaration of Independence, Patrick Henry's "give me liberty or give me death" speech, Lincoln's Gettysburg address, Webster's Bunker Hill oration and other similar classics. "There may have been bigger

and better herds elsewhere, but no cattle ever had finer literature recited to them."

Finally he obtained a third grade certificate to teach, and a school in a pioneer district at \$30 a month. "But whether it was 30 or 300 did not matter." He paid a dollar a week for his meals and slept in the schoolhouse, bathing early in the morning in a tub crusted with ice. "Bleak was that Dakota prairie, and cold were the winter winds which whistled through the chinks of the unfinished schoolhouse. But it still brings pleasure, for in memory it is associated with youth's yearnings to live among heroes and gods." "In these surroundings an acquaintance was made with the



MARTIN E. TEW  
Amid surroundings he loved best

heroic characters of history, of poetry and mythology, which enriched my life beyond anything that money could buy." "Under my pillow at night was Homer's Iliad."

"The best way to learn a subject is to teach it," writes Mr. Tew, quoting—perhaps unconsciously—a Greek proverb. Pages 14-15, 23-25 of his Autobiography should be reprinted and distributed to all teachers.

From page 16 I quote: "Three years had now been devoted to teaching in various localities—and to intensive study. A slave working 15 or 16 hours a day might die of grief, but to one who is his own driver work at high pressure is a joy. Two months one year and two months another year were spent at the Madison Teacher's College. My examinations in algebra, geometry and other branches of mathematics resulted in marks of 100. In these exact sciences there can be no two answers to the same problem. In such subjects as psychology, pedagogy, logic, ethics, and world history, for example, there might be shades of opinion. All the subjects taught in the college, and



some others, were studied by myself alone, without a teacher. In none of the examinations did my marks fall below 90. This is stated simply as an encouragement for the young man who hungers for knowledge, but lacks the funds to attend college nine months a year for three or four years."

I could not refrain from lingering with Martin Tew's boyhood, not only because the formative years are significant, but also because stories of childhood are singularly appealing.

"On these far stretching prairies the producing population was practically all agricultural, hence the farmers were the only ones who could be exploited." "Despite an inherited inclination to be loyal to the party of which Lincoln had been the first president," our youthful idealist tried to stem "the 'era of corruption in high places' which Lincoln had predicted was here in full tide." In 1892 he joined the People's Party: "its demands came under three headings, namely, Land, Transportation, Finance. The secret Australian ballot, the parcel post, rural free delivery of mail, graduated income and inheritance taxes, the 8-hour working day on public works, the initiative, referendum and recall, were minor planks in its platform." "Prior to 1873 anyone who had 371.25 grains of silver or 23.25 grains of gold could take either to the U. S. mint and receive a dollar in return. If he had 371.25 grains of silver, the mint would hand back 100 shining new silver dollars, after adding alloys to make the coins harder and more resistant to wear. No charge was made for this service, hence the term 'free coinage.' Up until 1873 there was free coinage of both gold and silver. Ten silver dollars weighed 16 times as much as a ten dollar gold piece, making the ratio 16 to 1." So persistent were popular demands that the republican party pledged itself to bimetallism, but when elected "proceeded on the basis that the single gold standard has been endorsed."

Leading Republicans promised Tew the office of county superintendent of schools if he would quit making speeches for the People's Party. "Then another voice, clearer and purer in tone and seemingly coming from a higher plane, brought this message: 'You are strong enough to help others by promoting good causes. What sacrifice for a good cause have you ever made that brought you a single regret afterwards? Just as Samson lost his strength when his locks were shorn, so you will lose your influence for good when you cease working for true principles and come down to the level where men only scramble for selfish gains.'"

But Tew was also approached by men of a different type. "We have come to see if we could induce you to take over and run the Reform Advocate. As you know, it is badly run down and about dead. Those articles of yours entitled 'Seven Struggles for Liberty' and your poems that have appeared in the paper hit us about right. We believe you are the man to bring the corpse to life and make it an active force for good." "It would mean the tumbling down of the air castles that had arisen during my five years of teaching when each year had brought something better than the year before . . . The path to success in the teaching line seemed clear." Tew reluctantly

resigned from his teaching position and established the Reform Advocate in Clarkfield, Minnesota. Within a few months it had "the largest circulation of any paper in the county, as was proven by an actual showdown before the county commissioners when bids were submitted for the official county printing the following January." "In the beginning all the business men of the town, regardless of party affiliations, gave the paper their support." But soon a test came.

"The numerous employes of the Pullman company, builders of sleeping cars in a suburb of Chicago, had gone on a strike." "This conflict between employer and employes—between capital and labor—began to assume somber colors. The American Railway Union, consisting of railroad workers of all ranks, from section men to conductors and engineers, led by the magnetic and eloquent Eugene V. Debs, declared a sympathetic strike, and refused to move trains in which a Pullman sleeper was included." "This was the first nation wide strike of American labor."

"The Reform Advocate threw what little influence it had on the side of the strikers. A considerable part of its advertising space was unfilled—and so was the editor's pocketbook. But the mind was filled with inward satisfaction. The bitterness engendered among working men by the methods that were employed to break that strike had much to do in making union labor a militant movement which has often been unreasonable, greedy, and dictatorial."

On another occasion Tew published a secret petition to restore licensed saloons in Clarkfield and the clandestine signatures. One signer, a doctor, over six feet tall and armed with a six-shooter, threatened to lick the editor. Tew arranged for a meeting, but no "licker" or defender of liquor appeared. "Clarkfield remained dry and the editor unlicked."

"One of the outstanding events of my early 20s," writes Tew in his Autobiography, "was a two-weeks' term of study at the great world's fair of Chicago in 1893." "Was it the final flowering of what may be called the classical period of modern times, when men like Washington, Jefferson, Jackson, Lincoln, Gladstone, Garibaldi, Bolivar and a host of others like them were pushed to the forefront by acclaiming majorities?" "To such men it would have been inconceivable that a Nietzsche should arise to advocate the overthrow of Christianity and democracy in order that the world might be ruled by brute force." "Of all the eight world's fairs visited the one that struck the first false note—a note that grated harshly on the nerves—was the St. Louis Exposition of 1904." . . . "Among Germany's exhibits was a cannon, the latest in design and the most efficient of its time. Above it was a very large picture of Kaiser Wilhelm II with bristling mustache and puffed up ego."

"For the young man of today it may be hard to understand why a farmer of a generation and a half ago would walk 20 or 40, or sometimes 60 miles, to be present at a convention, from which he expected no office or honors, but which the spirit of sacrifice prompted him to attend that he might 'do his bit' in the great cause." In the presidential campaign of 1896 the demands of the



silver forces were becoming irresistible. At the Democratic national convention in Chicago, an eloquent young congressman from Nebraska aroused wild applause. "Even gold standard men and republican visitors stood on chairs and screamed." "The enthusiasm became a roaring tumult as he closed with the words: 'You shall not press down upon the brow of labor this crown of thorns. You shall not crucify mankind upon a cross of gold.'" "Mr. Bryan's impassioned speech and the adoption by the Democrats of a reform platform sounded the death knell of the People's Party. To maintain two party organizations would divide the advocates of reform and spell success for the opponents of both."

"The political campaign of 1896 demonstrated for the first time on a national scale the power of propaganda. Banks, manufacturers, railroads, wholesalers, lumbermen, jobbers, telegraph and telephone companies and other organizations where large capital was involved were induced to band together under the able leadership of Mark Hanna, chairman of the Republican National Committee, to fight the growing menace of populism and Bryanism." "When Mark Hanna two weeks before the election called Wall Street leaders together and told them his check-up of voters in his card index system indicated the certain election of Bryan, they asked in consternation: 'What shall we do?' He answered: 'Give me another fifteen millions and I will turn the tide.' Thomas W. Lawson, then a prominent Wall Street operator, stated in magazine articles and a book some years later that the required fund was raised within three days." The Republicans triumphed.

"Some who read this may ask: 'Don't you regret wasting so much of the time and energy of your youth and young manhood in fighting for what proved to be a lost cause?' To which the answer is: 'No; the time and energy were well spent. Mingling with so many fine Americans of clear vision and unselfish motives proved a valuable school. To work for some cause bigger than one's own little selfish interests brings its reward.'"

"The battle of 1896 being over it was decided to take a law course." "The University of Minnesota was only 150 miles away. Its law school ranked high." So two years of University work in one, a job on the Minneapolis Time, and football. "The University football squad has a new man, Martin E. Tew, who is as strong as an ox, hits the line like a pile driver and runs like a scared deer." Came the Spanish-American War, and "enlistment for war service was of course a foregone conclusion."

In June 1898 the Thirteenth Regiment of Minnesota Volunteer Infantry sailed out through the Golden Gate and into a raging storm. To forget his seasick comrades Tew climbed to the top of the main mast, till the infuriated first mate ordered him down in language "not used in parlors with ladies present . . ." On deck he wrote his beautiful poem, A Soldier's Farewell.

"Excepting the Moros, who live in the extreme southern island of the group, the Filipinos were converted to the Catholic faith centuries ago. In Manila and other cities and towns were many costly churches and cathedrals." "To the Chris-

tian Filipinos our Declaration of Independence had made a strong appeal." Dewey not only destroyed the Spanish fleet in Manila Bay, but supplied Aguinaldo and other Filipino leaders with arms to fight the Spanish, giving them "to understand that our government would support them in their aspirations for independence and freedom. In a few months they had conquered every Spanish garrison in the islands and were masters of the whole country except Manila, which was held by the Americans. They set up an orderly government, which protected life and property better than former regimes, planned a university, adopted their own flag and did other things that a government is designed to do." "Dewey had stated that the Filipinos were far more capable of self government than the Cubans, and he knew both peoples well." President McKinley had proclaimed, "Forcible annexation of the Islands would be criminal aggression, and under our code of morals cannot be thought of. But Mark Hanna was master." In the name of benevolent assimilation our allies, the Filipinos, were attacked and conquered. "Uncle Sam had changed his habit and had set a new fashion—entering upon a war with a fine ideal and ending up by turning his face in the opposite direction."

Concerning Mark Hanna's slogan Mr. Tew once wrote me: "The Jap military leaders were watching. They decided that 'benevolent assimilation' would be a good policy for them. In December 1941, when the Christian nations were at each other's throats, the Japs, still smarting from Perry's insult, struck treacherously at Pearl Harbor."

In the Philippines Tew fought gallantly for his flag, was chosen special scout, and promoted to the rank of lieutenant; but he also mastered Spanish so as to study the natives, he collected sweets for their children's Christmas, and paid manly tribute to chivalrous heroes like Pío del Pilar. Martin E. Tew felt a fierce jealous pride in the spiritual greatness of America, and labored unceasingly to hold Americans true to the ideals of the Founders.

From a letter dated July 4, 1945: "In the early years of this century it fell to my lot to write a history of the Sioux or Dakotah outbreak and rebellion in Minnesota during our civil war. The five tribes of the Dakotah nation had been promised \$555,000 for their lands in central and western Minnesota. This money was to be paid to the Indians in open council, in certain agreed periods. It never was paid. The Indians and their families were starving. The white man had occupied and plowed up their hunting grounds and destroyed the game. The manly and proud Dakotah warrior, whose boast was that he could not break his word, was treated like an inferior by the white man. One injury and insult followed another until the unavoidable 'incident' led to the explosion. Of course the Indian was finally defeated in battle by the superior numbers and superior weapons of the 'Christian' white man. But what a record of perfidy was added to the long list of injustices of which the original inhabitants of this hemisphere were victims."

Less sublime than Mr. Tew's lofty patriotism but very charming was his love of animals, espe-



cially horses: "Folks who lived in or near Clarkfield when editing the Advocate was my job will remember Nellie, handsome little black mare, who was taught to follow me without halter or bridle through the streets at a walk or on the run; to tell her age by pawing eight times; to answer questions yes or no, by bowing or shaking her head; to enter The Advocate office and put her front feet on a chair before the type cases; to kiss me on the cheek when requested; to be driven in a buggy without lines, at a walk, a trot or a gallop, and to do many other things that delighted children and grown-ups, not the least of which was her part in the performance of the cantata 'Queen Esther' at Clarkfield and later at Boyd."

Mr. Tew sent me abundant literature, containing not the poems I begged for, but extravagant eulogies of the Polled Hereford cattle, registered and pedigreed, that he bred on his Monte Bonito Ranch, started in 1927, at Copper Creek, Arizona. He had ten sections of land and 300 cattle. But from a letter: "After Pearl Harbor help could not be obtained—at least the kind of help that was wanted to care for these gentle, beautiful and friendly polled Herefords. An offer was made me for the outfit, and everything was sold in 1942, except Dandy and Chief, my two favorite saddle horses.

"About 700 acres (43 claims) of mineral lands remain. A pasture was built where these two friends of mine now have an easy time."

Dandy plays a role in the following adventure, described by Alexandros Parker, Editor, Tucson Daily Citizen, and published in the National Herald, Sunday, July 16, 1944: "Among the 'American Friends of Greece', in service as well as by membership, none is more distinguished for devotion than Martin E. Tew, of Copper Creek, Arizona. An evzone in stature, erect and bright of eye despite his seventy-odd years, he today operates a mine which he owns and which supplies essential war metals, located in the mountains of southern Arizona . . . At the present time he is renewing his study of the Greek language in order that he may be more sensitive to the vigorous pulsation of the new life of Hellas that is the admiration of the free world.

"A recent episode illustrates the innately heroic character of Martin Tew. One winter evening as he sat in his mountain home reading, he heard an airplane roaring overhead, and it seemed ominously low. . . . Rounding up his favorite saddle horse, 'Dandy,' from the mountain slopes, Mr. Tew saddled up, and headed for the site of the pillar of smoke breaking through the horizon, five miles distant over rocky ridges—perilous slopes, through deep gorges, amidst the deepening darkness, and over the frozen and snow-covered country." After a nearly 3-hour journey, Tew somehow got the two seriously injured fliers onto the back of 'Dandy,' and then began the precarious and perilous journey 'back to civilization,' with Tew leading the heavily-laden horse." He then gave first aid to the airmen and drove his car to Mammoth to telephone to the Army Air Field at Tucson. The flyers were hospitalized and eventually recovered.

I have two photographs of Dandy each with a delightful poem, probably never recorded for preservation by Mr. Tew. He once wrote "You kindly suggested in one letter that my verses be gathered up and published. But they have nearly all been destroyed. In the republican and fundamentalist farm community where my boyhood and youth were spent, writing poetry was not considered manly or practical." And in another letter: "But the deterrent feeling always has been that this is not an age of poetry." In still another letter: "The enclosed 'Voice of Summer' is one of the things which by reason of your generous encouragement was dug out of the rusty caverns of my memory." His sensitive poetical soul seems to have shrunk strangely from anything like egotism. His style is unique for its use of the passive voice, apparently in order to avoid the capital "I." Even his jokes, which add much to the rich interest of his correspondence, are often given as quotations: I wonder if most are original.

"One wag said that if all the political economists of the world were placed end to end they would not reach a conclusion."

"One humorist said that when the Pilgrims landed they first fell on their knees, and then on the aborigi-knees."

"All the world loves a lover, is an old saying, to which a modern wit has added, 'because he doesn't park in town.'"

"You Folks of the Arizona Stockman asked me to represent you. . . . You couldn't have made a better choice. The reason is simple—no one else from Arizona attended."

When charging up a slope in the Philippines his captain yelled: "Tew, keep back—keep together" and he retorted: "I'm Tew, but I'm always together."

Concerning the Reform Advocate, he wrote: "Our self-imposed task then was to reform the world—and now look at the darned thing!"

I vigorously urge that all relatives, friends, and admirers of Martin E. Tew submit to a relative of his or to Mr. H. J. Lauver, Valley National Bank, Tucson, Arizona, his executor, or to Mr. Alexandros Parker, Tucson Daily Citizen, all poems, letters, etc. that would aid in constructing a biography of Mr. Tew. Especially his poems should keep alive the remembrance of this noble man, so that, like Callimachos we can say defiantly: "For Death he taketh all away, but them he cannot take."

Of the poetry I have I will here quote verses having to do with Hellas, for his love of Hellenism amounted almost to worship. "What informed lover of liberty is not also a lover of Hellas?" "The light that guided the men who founded this nation was a Hellenic light." "A feeling akin to frustration and a questioning as to whether life has not been a failure comes with the realization that the finest was by-passed in my youth. Why were not other studies and activities deferred in my teens until the Iliad could be read with ease just as the master wrote it?"

"Your motion that my verses be published received a sort of second at a recent rally of Tucson Greek-Americans, at which Mr. Boudouris of San

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# The Modern Greek Has a Split Personality

By C. J. LAMPOS

"Well, another government crisis in Greece," I remarked to Christopher Demetrios Papadopoulos, politely dropping my newspaper as he walked in.

"Typical, typical," he said.

"I wonder why they can't settle their differences until they can straighten out the mess they're in?" I mused. "They have so little to fight over, so little land, resources, and wealth, yet they can't seem to realize that they could increase that little so much by not fighting over it."

"It isn't what they have to fight over that keeps them fighting," said Christopher Demetrios Papadopoulos, "but rather what they are in themselves."

"What do you mean? Just a people who love fighting for fighting's sake?"

"No, hardly that. Of course fighting is a much more dignified occupation for the Greek than tending sheep or pressing grapes with his feet."

"There's more glory in fighting," I laughed, "and the Greek loves his glory more than himself or the laws of gods and men."

"True enough, but the cause of the Greek's incessant fighting goes deeper than that. First he wanted to free his fellow Greek in Macedonia, Thrace (Crete, Epirus, Asia Minor, and the islands, and now his fighting is the result of his traditions, his psychology, his mentality, his . . ."

"Oh, words, words!" I protested. "So many experts have tried to probe the finer points of Balkan unrest, but the only nut-shell summary that satisfies me is the word 'Balkan.'"

"It's so much easier to dismiss the whole matter contemptuously like that, I grant you," said Christopher Demetrios Papadopoulos, patiently. (I had uttered that word in order to needle him to some furious reply.) "There are many reasons for Balkan unrest which don't exactly reflect discredit on the Serb, Bulgar, and Greek."

"Such as poverty, lack of freedom, markets, and education, racial pride, and the meddling of the Great Powers?" I suggested. "Those conditions prevail in other parts of the world, too, but no section has been the starting-point of so much trouble and warfare as the Balkans."

"I agree with you. But we were talking about the government crisis in Greece. There are many bona fide causes behind the general Balkan unrest and most of us know them, though we don't always bear them in mind. But few people, if any, know the real underlying cause of so much governmental instability in Greece."

"And I suppose you've got a key to the whole enigma?" I asked. "That I should have predicted!"

"Yes, I do!" Christopher Demetrios Papadopoulos exclaimed. "It's all due to one thing—the modern Greek has a split personality!"

"Come now!" I protested. "You're just try-

ing to confuse the matter with simplified subtlety."

"I realize it's virtually impossible to analyze an entire race, and a very complex race to boot, from a disadvantage-point of 5,000 miles, no first-hand experience or information, and our American birth and upbringing, but . . ."

"Well, everybody else talks about the Greeks, so why shouldn't we?"

"Yes, at least we have a deep love of Greek things—ancient, Byzantine, and modern Greek things."

"Some of the modern things are a bit too close to us for comfort at times," I teased, "but on the whole I agree with you."

"Granted, then, our admiration of the Greek since his first appearance in the pre-Homeric centuries to the present time," said Christopher Demetrios Papadopoulos.

"That's never been the question. The entire world admires the Greek, and with ample reason, in any phase of his history. Cite and date at random: 490 B.C., 678 A.D., 1821, 1940; the repulse of the Persians, Moslems, Turks, Fascists . . ."

"Yes, yes," said Christopher Demetrios Papadopoulos, impatiently.

"Well, what's this about the modern Greek's split personality?" I asked, resolving to let him have the floor in view of the fact that he was big with some important theory.

"The modern Greek is the product of two very great but conflicting civilizations," he began. "Now, any race is the product of older civilizations or racial elements. For instance, the Anglo-Saxon is a combination of two . . ."

"Three," I interrupted.

"Yes, three when we include the Norman, but all three elements are somewhat kindred—proud, aggressive, adventurous, commercial, idealistic, freedom-loving, etc. The American is the product of 25 or more extractions, but he is really fashioned out of a highly similar class of these extractions. The Puritan refugee of 1620 and the German refugee of 1848 had very much in common; the Irish of the mid-1800's and the Pole, Italian, and Greek of 1900 were fleeing the same conditions over there and seeking the same things here. Though our racial stitches may still show in some things, our American upbringing has made us all political brothers."

"In other words, we Americans, whatever our racial extraction," I interposed, "are the product of peoples of free institutions or of peoples seeking such institutions."

"Yes, you understand me clearly," Christopher Demetrios Papadopoulos went on. "We Americans have a similar political spirit of heritage, and therefore we have political and social stability. We may disagree, and violently at times, but underneath the surface the things we believe in, the things we seek, and our ways of seeking them



are pretty similar. And this spirit or heritage is so much a part of us that it's impossible to foresee a time when America could be torn apart by political and social suite from within her own vitals."

"As Greece is being torn today," I added.

"As Greece has been torn since 1821, if you please," Christopher Demetrios Papadopoulos corrected me. "I said that the modern Greek is the product of two very conflicting civilizations—the ancient Greek and the Byzantine. From the former he gets his love of freedom, of doing as he pelases within his small social organism, his pride in his individual prowess, his great sense of self-respect, his willingness to die for an ideal of his own choosing."

"The glory that was Greece," I said.

"And a great and undying glory it was, too! The modern Greek, though he may be only an unread peasant with thirteen sheep or the proprietor of a little shop, is always conscious of the fact that he's a chip off that pure white marble. He may be in rags and he may know no more of Platonic philosophy than a native of darkest Africa, but he holds himself erect and struts as the grandson of Miltiades and Leonidas, Pericles and Alexander. And he gives these names to his sons. Do you know why the little Greek army kicked the legions of Mussolini out of Epirus in 1940? The late season in the mountains and Italian faint-heartedness had something to do with it, of course, but actually the individual Greek, though hardly more schooled and certainly much less armed, clad, and fed than the average Italian, regarded himself as so infinitely superior to the macaronies that he proceeded to show them exactly what he thought of them. Remember reading of Greek troops singing and shouting with joy as they moved up by broken down trains, trucks, and mules toward the front lines? Historians have tried to prove that the modern Greek isn't a direct descendant of the ancient Athenians and Spartans, but the modern Greek thinks otherwise and his actions back up his claims."

"You mean a race is as strong as its self-confidence?"

"Of course it is," said Christopher Demetrios Papadopoulos. "The Greek has survived until today, despite so many cruel invasions, because of his unwavering self-confidence. This is also true of the Jew, Pole, Irish, and others, but the Greek is a particularly fascinating proof of the indestructibility of a proud blood. The Greeks of 490 B.C., 678 A.D., 1821, and 1940 may have differed in color of hair and culture, but they certainly were brothers in heart-pulsations."

"What about the Byzantine element?" I asked.

"From his Byzantine heritage the modern Greek gets his love of obeying commands that he doesn't understand, his faith in relying without question or reservation on a power greater than himself. The modern Greek regards himself as the grandson of Pericles, despite the gap between him and that great culture. But the modern Greek is also an adherent of the Greek Orthodox Church, despite the gap between him and the great theological lore of the Byzantines. The modern Greek has inherited the philosophy of freedom and self-reliance of the ancient Greeks, and that herit-

age he will defend against all comers, no matter how powerful they may be. The modern Greek has also inherited the philosophy of faith and obedience of the Byzantines which tells him to accept automatically the word of his priest and his king, and that heritage he will defend against all comers, no matter how powerful they may be."

"Now, wait a minute!" I protested. "You're mixing things up a bit too much . . ."

"No, I'm not," Christopher Demetrios Papadopoulos countered. "It's the modern Greek who is all mixed up. He doesn't know what to be, an ancient Greek with that proud mantle of freedom and culture, or an old Byzantine with that serenity of faith, obedience, and salvation. The first conquered the world and world immortality; the second conquered death and Heaven. Now, the modern Greek is the heir of this pure water and this pure oil, and you and I know that water and oil simply don't mix. You've read of babies whose parents have types of blood that don't blend, or whatever the medical term is, and the babies are still-born? That's the predicament of the modern Greek! He has two powerful, irreconcilable strains of blood in his veins. He can't equalize or assimilate them. One pulls this way, and the other pulls that way. For him the result is like that of the Spartan boy who concealed a wild fox under his shirt."

"That's all very dramatic," I said, "but is it historical?"

"Examine Greek history for yourself," Christopher Demetrios Papadopoulos replied. "The leaders of 1821, imbued with classical knowledge, wanted a republic befitting the ancient Greek tradition. Mark this: They drew up a Provisional Greek Constitution in 1822, basing it largely on our own American Constitution, but they agreed that until this republic could begin to function, the laws of the Byzantine Empire would prevail throughout Greece! However, the European Powers, then joined together in the Holy Alliance to safeguard monarchy, forced a king on the new nation. From the beginning the modern Greek was torn between two worlds. He yearned for the turbulent freedom of his ancient Areopagus, but he also yearned for his old emperor and the sublime serenity of Byzantium. Remember the song of a couple of generations ago about the Crown Prince who would recover Constantinople from the Turks and receive Holy Communion in Aghia Sophia?"

"Certainly I do!" I snapped. "My father was a Royalist!"

"Why, sure, I remember your telling me once of his chasing a Venizelist out of his store with a butcher knife!"

"Now, that was a crazy thing for him to do," I mused. "He was a man who always had to struggle to support his family, but he could never resist a plea for money, food, or lodging of relative, friend, or total stranger. He was always on the side of the underdog, and in American politics he voted Democratic and the last idol of his life was Franklin D. Roosevelt, whom he often praised for saving the little man in this country from starvation during the depression years of 1933 to 1935. But he was also a man who had

(Continued on Page 48)

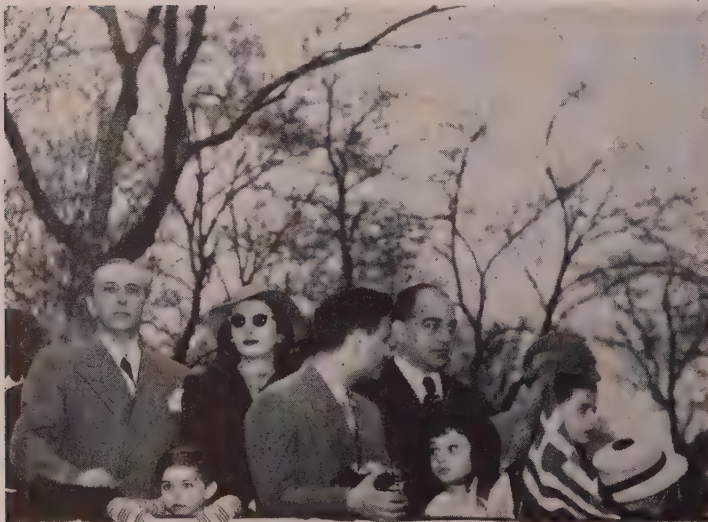


# GREEK INDEPENDENCE DAY

## The New York Parade



ON THE OFFICIAL REVIEWING STAND: (L. to R.) Christos Zalocostas; William Helis; Mayor O'Dwyer of New York; Spyros Skouras and Ambassador Wm. Dendramis.



ON THE OFFICIAL PARADE STAND: Solon Vlastos, well known publisher of the Greek Daily "Atlantis", his charming daughter Barbara, G. Prassos and John Belasco of the Franklin Savings Bank and Athene columnist.



JAMES KAVALLINES (N. Y.) PHOTOS

HOTEL ST. MORITZ—New York. The (Head Table) John Callergis, Greek Co. U. N. Delegate; Wm. Baxter of the State Dept.; Bishop Athenagoras Kavaddas; Robert P. Foster, toastmaster; Eric Johnston; Samuel Rose; Christos Zalocostas; John Levantes, Chairman. (Front table): Members of the press of the New York Men's Club. Speeches were made by Harry H. Schlacht, the famous co-



LEADING THE PARADE: Evzones from the famous Greek Guard, brought to America for the occasion.





Independence Banquet. (L. to R.)  
 N. Y.; Ambassador A. Kyrrou, Greek  
 Donohue; Ambassador V. Dendramis;  
 Secretary of the Army; Spyros Skouras,  
 Helis; George Pesmatzoglou; Christos

the New York Hellenic Professional  
 and an inspiring hymn was read  
 t.



ace Guard, brought especially



LEADING THE GREEK DANCE: George Gabriel, leader of the  
 Evzones; Spyros Skouras and William Helis. Party was held  
 at the St. Moritz Hotel.



THE EVZONES and other members of the Greek armed forces  
 are photographed in the lobby of the St. Moritz Hotel. Seen  
 in the picture are also: Nick Vagiones, president New York  
 Greek Societies; Christos Zalocostas, member of the Greek  
 Parliament; and Charles Taylor, president of the St. Moritz  
 Hotel.





THE WHITE-CAPPED CORSAIR

N. ECONONOS

## INDIAN SUMMER IMAGINES

By GEORGE COUTOUMANOS  
Translated by JOHN PREVEDORE

A silvery diaphanous mist — rising like a mirage  
In the setting of a golden  
Full harvest moon —  
Hovers over the chrysaline waters  
Of little River-lake Kalamazoo.

From the stacks of the quaint white houses  
Thin black smoke ascends,  
Straight-up  
Towards the God-inhabited blue sky,  
As from the altar of an ancient welcome sacrifice.

Dew-drops, like tears, hang on the garden flowers,  
In semblance of bright pearls,  
Tinged by the smiling heaven-sent  
Rose-light  
Of the slow-breaking dulcet dawn.

The awaking birds, delayed on their passage,  
Sing a hymn to the soul,  
Resounding in the great beyond —  
Free of the still sleeping wind . . . —  
Like a greeting to the on-coming Winter.

Daylight unfolds the distant forest — drenched  
By the cold Dew —  
Like an ivy-ornamented rock . . .  
In the silent passing of the clear  
Autumnal night.

Sunrays, burning bright, paint in lavish colors  
The wind-lashed Sand Dunes,  
Reflecting exotic images beneath the  
Balsam-fragrant banks  
Of Saugatuck's Indian-named River.

Beyond . . . over the tree-crested Dunes,  
Vast varying shores of baren sand-spreads  
Bask in the Sun — embraced by gentle wavelets,  
Insatiably kissing  
The apron of calm, pebbled strands.

Lake-sea Michigan, like a queen rests on the horizon,  
Serene as a love-requited  
Homeric Sirene . . .  
Awaiting to receive in her sweet water embrace  
The white-capped Corsair, King of the North.

Leading the way . . . Saugatuck's majestic beauties  
Present themselves,  
Dressed like fairy Nymph-goddesses,  
To participate  
In Indian Summer's annual festival . . . while

At the famed Art Colony — the Parnassian Muses  
Join in the colorful dance  
Of falling leaves . . .  
Chanting a threne in reverent memory of  
Goddess Demeter's sad loss of her daughter Persephone.



# MODERN AMERICAN ART

BY FOUR GREEK-AMERICANS



**GEORGE CONSTANT**  
Reader by the Sea



**NICHOLAS TAKIS**  
Conversation



**BASIL MARROS**  
Antique Shop



**THEODORE C. POLOS**  
San Angelo





NATIONAL CHARITY BANQUET

PAN-ARCADIANS AND THEIR FRIENDS FILL HUGE LA SALLE HOTEL BALLROOM (CHICAGO) TO BOOST TRIPOLIS HOSPITAL FUND



## TRIPOLIS HOSPITAL DRIVE GATHERS MOMENTUM AT BIG BANQUET

### Peponis and Aides Rally Pan-Arcadians

We all know, and we all have heard about the Pan-Arcadian Hospital and Nurses' Training School now being built at Tripolis Greece by the Pan-Arcadian Federation of America with the co-operation of the Greek War Relief Ass'n. For months now news have been trickling through to us from Tripolis, that the work of construction has been progressing satisfactorily, and people here, especially Arcadians got excited right along, for after all this was a big thing for the old country, a big thing for Tripolis and for the whole of Peloponnesus, and a big thing for the Pan-Arcadians of America who had conceived of the idea, an idea which they now saw translated into a reality. Then all of a sudden, the news were announced that the construction of the Hospital building was completed. Not only that but the interior of the huge structure was being decorated and finished at record speed. To express their elation, the grateful people of Tripolis with the co-operation of the Pan-Arcadian top officials in this country set the 10th of April last, as the day of dedication, and in the presence of thousands of people, a huge tablet was unveiled upon which were inscribed the names of those responsible for the Tripolis Hospital. Inspiring speeches were delivered and movies were taken for the occasion, movies which show the celebration, as well as the progress of the construction of the Hospital buildings.

These movies were sent to America. And on May 15th, the Third District Chapters of the Pan-Arcadian Federation, organized a huge National Charity Banquet, for the completion and operation of the Tripolis Hospital. This banquet took place at the Grand Ballroom of the Chicago La Salle Hotel, and as our readers will see in the adjoining picture, it was the greatest gathering of Pan-Arcadians and their friends, ever to take place in Chicago and perhaps in the country.

This attests to the popularity of the cause of the Hospital, to the confidence of the rank and file in the present administration of the Federation, and to the efficiency of the organizing committees.

The program of the banquet opened with the singing of the anthems and after the invocation, Mr. Fotis Petmezas, governor of the third district, introduced the toastmaster, Mr. James Gerulis, Attorney, who did a good job. The roster of speakers was impressive, since it included an array of prominent Pan-Arcadians. Mr. Paul Javaras, publisher of Greek Press and a former supreme president of the Pan-Arcadian Federation, explained the purpose of the gathering and the importance of the Hospital. Supreme Legal Adviser Leo J. Lamberson of South Bend who had recently returned from a trip to Tripolis, gave his impressions of the people and the progress of the project. Mr. Lamberson also dwelt somewhat on the coming National Convention of the Pan-Arcadian Federation which will take place at South Bend, Ind. during the last four days of July, and he promised

that those who will attend, will have the best time of their lives. We do not doubt it. The Pan-Arcadians in South Bend are working hard to make this the happiest and most successful convention of the Federation. Dr. John A. Levandis, Hospital Committee member came all the way from New York to tell the gathering about the Hospital, what it means and how the job is being accomplished. He and Mr. George Xanthaky, Executive Vice-President of the GWRA who followed him, explained also that Mr. William Helis, President of GWRA and Supreme President of Ahepa, found it impossible to attend the dinner, but that he is giving his full approval to the actions of the Committees and stands ready at all times to co-operate 100% with Mr. Peponis and the other officers of the Federation.

As the movies were being shown, Mr. Xanthaky, gave a very constructive explanation of the different phases that characterized the gradual progress of the building of the Hospital. The crowded banquet hall was amazed at the size of the structure and at the quality of the work. No one now doubts that the Tripolis Hospital will be not only the best in Greece, but the best in the Near East.

Finally Mr. Peponis who spoke last, gave a detailed account of the progress of the Federation and of the work being done by the various departments, for the Hospital and other Federation activities. Mr. Peponis disclosed that the Federation since the last convention gained over 1400 members, organized 22 new chapters and 6 of the junior order. These remarks of Mr. Peponis were received with great enthusiasm by those present, since it is now becoming evident that the Pan-Arcadian Federation is forging into the first rank among Greek American Organizations. Mr. Peponis gave a spirited talk which summarized clearly what the Federation is and what it stands for. The music for the banquet program was furnished by Miss Georgia Anagnost, Miss Angeline C. Kottas, Miss Angeline Tomaras, Mr. Peter Vournas and Mr. Alexander Kalamaras.

Among the dignitaries at the speaker's table and in the hall we noted: Mr. and Mrs. Peponis, Supreme President of the Federation; S. A. Katsandonis, Supreme Secretary; Leo J. Lamberson, Legal Adviser; Pierre Demets; Fred Karalis; Mr. and Mrs. Tom K. Valos; Stelianos J. Reckas; Mr. and Mrs. C. Michalopoulos; Mr. and Mrs. Aristotle Collias; Mr. and Mrs. J. Papanastasiou; Mr. and Mrs. Fotis Petmezas, Governor 3rd District; Mr. and Mrs. John Callas, Governor 4th District; Joseph Dracon, 8th District. From East Hammond: Mrs. Caroline Pappas, Gov. 3rd Dist. with her husband; Samuel C. Maragos; Mr. John Agriostathes, Past Supreme Sec'y; Mr. Megrames from Gary, Past Supreme Treasurer; Nick Economou, Vice Chairman of the San Francisco Convention; Past Governors: Angelos Katsogiannis, Arthur Lambros and Peter Xinos. Mr. and Mrs. James Geroulis, the toastmaster; Mr. Paul Javaras, Dr. John A. Levandis, Mr. George Xanthaky, George Kyriakopoulos, former Supreme President; Rev. Pantazopoulos, and Mr. Dionysiou, publisher of "Moreas" who also addressed the banquet.



# Jasmine Hill

## ALABAMA'S GARDEN OF THE GODS



Nestled in the hills of Elmore County, near Wetumpka, Alabama, where the scenery is olympian in grandeur and the landscape beautiful and serene, there on Jasmine Hill lies "the Garden of the Gods" as beautiful a grove as ever graced the sacred precincts of an ancient Grecian temple.

For twenty-two years, Mr. and Mrs. Benjamin Fitzpatrick, have striven to transform fifteen acres of their 3200 acre estate near Wetumpka, Alabama, into a veritable garden of the Gods. The result has been unusual and today Jasmine Hill Gardens, is not only one of the showplaces in the South, but perhaps the only spot in America where classical art reproductions and native scenery combine to make an enchanting ensemble.

The Fitzpatricks are Philhellenes, and they love Greek art. Seven times they have visited



Greece, to study and gather art objects for their estate. During the war, they allowed the nearby Greek Community to use the Gardens to raise money for relief. They have shown their love for Greece and Greek art on many occasions, but of course Jasmine Hill Gardens is the best proof of their Philhellenism.

Jasmine Hill Gardens contains reproductions of famous ancient Greek temples and art pieces, such as: "The Temple of Hera" which is an exact copy of what remains of the oldest Greek temple situated at Olympia. The Heraeum of this temple according to ancient authorities was built of wood about 1200 B. C. and gradually was replaced in stone in the Doric style. As the illustration on this page shows, this temple is to be seen at Jasmine Hill Gardens. Other art reproductions to be seen there are a copy of a fragment of the statue of Hera; Antenor's lady; Bust of an ancient lady; Mourning Athena; a statuette of Athena; Nike of Samothrace, known also as the "Winged Victory" reproduced on this page; Lions of Delos; a well head; the Combatant; Dying Gaul; Discobolus; Girl Playing Knuckle Bones; Venus of Melos; Venus of Cyrene; two figures from the Nike Palustrade; Marble Bench from Florence, Italy; the Dolphin Fountain; Bronze bust of Socrates; Bust of Zeus; Satyr with Wine Skin; Narcissus; Dancing Faun; Satyr laying the Scabellum; Satyr with Young Dianysios; Piping Pans; Goat; Boy with Goose; Iron well head; Terracotta Lions; Eavntian Marble Fountain; Terracotta Vases around Fountain; Terracotta Doas; large Wine and Olive Jars from Italy; The Fisherman and various art objects from Italy of intrinsic beauty. Likewise there are pieces set in wall, such as fragments of the Battle of Centaurs in marble, etc.

Jasmine Hill Gardens then is both a living grove of natural beauty and a museum. Some of the reproductions enumerated are of great artistic and historic value, and the Fitzpatricks should be congratulated by America for their thoughtfulness in bringing to this country the remains of the ancient culture of Greece. Athene urges all who go south not to miss Jasmine Hill if they happen to be near the Fitzpatrick estate.



REPLICA OF TEMPLE HERA, JASMINE HILL GARDENS  
Only reproduction of this Temple of Hera in America



## BOOKS By C. J. LAMPOS

### PLATO MAKES US THINK

"I think, therefore I am," says Descartes, and perhaps no philosopher has taught as many people to think as Plato. He has not only inspired most of the philosophers through the centuries, but the general reader also returns to his dialogues for pleasant as well as thought-provoking reading. This is the reaction produced on us by *PLATO: THE TIMAEUS AND THE CRITIAS OR ATLANTICOS*: The Thomas Taylor Translation (Pantheon Books, New York, 249 pp., \$2.75).

This is a valuable and unique addition to anyone's library for several reasons. First of all, it is a Pantheon book. Then, in contrast to the numerous Jowett editions on the market today, it goes back to the 1804 translation of Thomas Taylor (1758-1835). And it is a double-header because it contains two dialogues, a 60-page "Introduction" by Taylor, and a 30-page "Foreword" by R. Catesby Taliaferro. Publishers who are moaning over high costs of issuing books could learn a great deal on how to publish fine and beautiful books at moderate prices from Pantheon.

"The Timaeus" deals with the generation of the universe, time, the Gods, and man. The conclusion (Timaeus does all the vital talking, with Socrates merely assenting) runs: "For this world, comprehending and receiving its completion from mortal and immortal animals, is thus rendered a visible animal containing visible natures, the image of an intelligible God, sensible, the greatest and best, the most beautiful and perfect; being no other than this one and only-begotten heaven." Of course the dialogue is symbolical, but Mr. Taliaferro answers the charge that Plato was neither a philosopher nor a scientist but a poet by asserting that "its author was a master of the most sophisticated mathematical and physical theories known to the Greeks and never surpassed by many theories since."

"The Critias or Atlantis" is an account of an Atlantic island which Plato claims disappeared into the sea. Though a fragment, this dialogue has inspired the writing of an entire literature of ideal republics or Utopias.

The important thing is not what Plato says, but the fact that he says it in such a way that we become participants in the search for truth and the good life in his dialogues.

### THE GREEKS ARE EVER WITH US

The story of Greek deeds, art, and thought makes fascinating reading any day, but the really vital point is the profound and abiding influence of Greek things on the present-day world, on you and me. Every art and science, every phase of human life which reached the shores of the Aegean received the Greek touch, and to this we owe much of the best of modern life. This influence on our American national life and institutions is detailed in John R. MacArthur's *ANCIENT GREECE IN MODERN AMERICA* (Caxton Printers, Caldwell, Idaho, 1943, 396 pp., \$6.00).

The book is not intended to be exhaustive, and some of its chapters are only two or three pages in length. This is so, undoubtedly, because the subject is so vast and because the author wishes to reach the average reader, who is woefully unaware of the extent and the worthiness of the Greek influence in this country. The mere list of the fields discussed is a revelation of the tremendous breadth of this influence—architecture, sculpture, painting, design, ceramics, music, dance, mime, alphabet, language, grammar, rhetoric,

prose, poetry, drama, astronomy, mathematics, physics, biology, medicine, religion, philosophy, aesthetics, history, political science, law, economics, education, athletics, American literature, advertising, Greek scholarship in the United States.

The second part of the book is a retelling of the old Greek myths, those of Zeus, Hercules, Jason, Perseus, Troy, and the lesser ones. While this section is meant for those unfamiliar with the background of Greek culture, we stayed to the last page because these stories always provide good reading.

"These ubiquitous Greeks! Into what department of our American life have they not entered?" Dr. MacArthur exclaims, and his book is friendly and pleasant to read as well as an eye-opener to those who think the Greeks lived a long time ago and are now forgotten.

### BYZANTINE ART AS A WEAPON

"Interest in Byzantine art has markedly increased within recent years," declares Otto G. Von Simson, and his book *SACRED FORTRESS: Byzantine Art and Statecraft in Ravenna* (University of Chicago Press, Chicago, Ill., 1948, 150 pp., 49 plates, \$10.00) is one of the most valuable and magnificent additions to the field.

Prof. Von Simson examines the three great Byzantine churches in Ravenna, San Vitale, Sant'Apollinare in Classe, and Sant'Apollinare Nuovo, and shows how they express, particularly through their mosaics, the great theological and religious motives of the 6th century with a force without parallel in Christian art. They were really part of the Byzantine strategy in the Gothic War. Belisarius seized Ravenna from the Goths in 540, but the fortunes of war turned against the imperial armies and a few years later Ravenna was the last important Italian city still controlled by Byzantium. The Byzantine armies lacked the necessary funds and supplies, but it was at this time of a very precarious military situation that the Emperor Justinian poured the wealth and craftsmanship of both Ravenna and Byzantium into building and decorating these churches which are still among the most splendid ever erected. Why? Because to Justinian the theological rift between the East and West and the military operations in Italy were integral and indispensable parts of the grand strategy by which he aimed to restore the Empire.

The so-called Three Chapters controversy was raging throughout the Christian world, and Justinian believed that this endangered the political structure of the Empire no less than did the Goths. The Emperor and his two Ravenna strategists, the architect Julianus Argentarius and Archbishop Maximian, intended these churches to surpass those of the Goths and thus draw Ravenna by propaganda into the orbit of Byzantium. Their strategy was successful for a time, as Rome was then virtually deserted and in ruins, but the mosaics of Sant'Apollinare Nuovo reveal by their Roman aspect that the Byzantine scheme to bring the West back into the fold of the monarchy was doomed to failure. The papacy won out in Italy, and even Ravenna was forced to join in the withdrawal from Byzantium.

Prof. Von Simson remarks in passing that this withdrawal "so curiously anticipated the tide of Islam and enabled Christian civilization to survive it." Surely he must be aware that it was Byzantine armies, navies, and political stability that held Islam at bay for centuries, with Constantinople withstanding two sieges (673-678 and 717) before Charles Martel's highly touted victory in 732.

This book gives us a new understanding of both the nature and power of religious experience in the 6th century. It makes this Byzantine art intelligible by revealing the drama



for which it was designed. Prof. Von Simson makes a vital contribution to the field by showing us the connections between Byzantine imperial strategy, liturgy, and art. Because the Ravenna mosaics were not intended as mere decoration but rather to appeal to the Byzantine man's entire being, they "are among the greatest works of mosaic art extant and rank with the masterpieces of all time and of any artistic medium."

With its large illustrations as well as its key to the secret of the greatness of these mosaics, doubly important to the world of art today because the Ravenna mosaics are the greatest surviving monuments of the Golden Age of Byzantine civilization, *SACRED FORTRESS* is a superb and permanent treasure.

### EL GRECO'S MISSING LINKS

At a recent auction of 106 art objects, the highest price was fetched by an El Greco painting. And every list of art books we have examined during the past few years has contained at least one, if not several, titles on this great master. Nevertheless, the facts really known about him have remained static during the past half-century despite the deluge of literature on him.

A Hyperion Miniatures booklet on El Greco (Hyperion Press, New York) reduces his biographical sketch to a mere 69 lines, and a number of its sentences are more conjectural than factual. The sketch begins with the statement that "fortunately the little that is known is essential" and concludes with the paragraph: "El Greco's life can be compared with his paintings—it had the beauty of light and shade. There are deep shadows which torment the erudite; flashes of light which dazzle their timidity. The shadows are of unequal depth; they reserve several degrees of revelation. But the essential is in the lights which the shadows bring out."

Another miniature booklet, published in Spain and containing 50 illustrations and a biographical sketch of Michel Utrillo, has the text of the letter by Julio Clovio, dated November 16, 1570, which tells of the arrival in Rome of a brilliant young Cretan painter, pupil of Titian. This letter is the only source on El Greco's early life, for research in Crete and Venice has unearthed absolutely nothing on him.

In this age when every Tom, Dick, and Mary who wins a little fame is interviewed on the slightest occasion and cajoled into writing an autobiography, the scarcity of facts on El Greco is most tormenting. He is said to have written several treatises which are now lost. Also lost seem to be the some 200 paintings he left in his studio when he died. These missing links in his life, coupled with his Byzantine mysticism, make El Greco the most mysterious and fascinating master of them all.

### A CONTACT WITH SOCRATES

Seldom does philosophical discussion provide exciting reading, but such a book is Romano Guardini's *THE DEATH OF SOCRATES*, translated from the German by Basil Wrighton (Sheed & Ward, New York, 1948, 177 pp. \$3.00). Surely this must be because it deals with one of the most fascinating and thought-provoking personalities in world history as interpreted by a poet-philosopher (Plato, that is) who writes exhilarating cerebral dramas of problems which concern the 20th century no less than the Athens of 399 B.C. Perhaps nothing on Socrates could be dull—so human, so wise, so alive is he.

The book examines the four Plato dialogues, "Euthyphro" (on the nature of piety), "Apology" (on Socrates' spiritual and religious mission to serve as a gadfly to arouse the sluggish Athenians), "Crito" (on his respect for law), and "Phaedo" (on the immortality of the soul). These are intense human documents which reveal how Socrates sees death, how his life

appears to him in the face of death, and how he meets his end. The author makes a speech by speech analysis of these dialogues to show the dramatic development of Socrates' philosophy of life and death.

A particularly vital point among so many others is Socrates' attitude toward death. The fear of death is a universal human trait, and it is in this field that Socrates makes perhaps his greatest contribution to humanity. The state of death is one of two things, he tells us: "either the dead man wholly ceases to be, and loses all sensation; or, according to the common belief, it is a change and a migration of the soul into another place. Of the first possibility he says: "And if death is the absence of all sensation, and like the sleep of one whose slumbers are unbroken by any dreams, it will be a wonderful gain." Of the second: "But if death is a journey to another place, and the common belief be true, that there are all who have died, what good could be greater than this, my judges?" Sweeping conclusions are risky in philosophy, but it is pretty safe to say that Socrates' philosophy of conduct is based on his belief that "no evil can happen to a good man, either in life, or after death."

Mr. Guardini declares that his book is the fruit of a real contact with the figure of Socrates. It is just that, and it is so startlingly exciting because it puts us also in a real contact with the old Greek philosopher. So the reading of this book is the gaining of a precious goal of thought, understanding, and comfort.

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## ANNUAL AHEPA BASKETBALL TOURNEY A TOP ATTRACTION

By NICHOLAS G. REKAS

The Order of Ahepa which for the past twenty-six years has contributed untold services to the Hellenes here in America, is steadfastly promoting athletics on a gigantic national scale. The Department of Athletics was officially adopted in 1936 at the St. Paul, Minnesota Ahepa National Convention mainly through the efforts of Van A. Nomikos, Honorary National Director and Founder, A. A. Pantelis, Lew Blatz and others.

In the years that followed, it has sponsored district and national, league, softball and basketball tournaments and the national Olympiad, the latter a feature of national conventions. This work has been carried on through 350 senior Ahepa chapters and some 150 chapters of the Junior Order of the Sons of Pericles.

The Annual National Basketball Tournament, which is by far the most elaborate athletic event promoted in Hellenic circles, was first introduced to the public in 1940 when the tourney was held at the Midwest Athletic Club in Chicago with fifteen teams entered. Pittsburgh emerged victorious when it triumphed over Ann Arbor, Michigan.

In 1941 the tourney moved to Pittsburgh and the host team successfully defended its title by defeating Gary when the former city was unable to stage the event because of the outbreak of war. The tourney drew eighteen teams and saw Gary win the national crown by defeating Ypsilanti of Chicago.

From 1943 to 1946 the national tournaments were cancelled because of World War II.

Following the four year disruption, the national event was resumed in 1947 at the University of Chicago fieldhouse, with twenty-five teams participating. Ypsilanti, which began a steady climb through the years, won the national title by defeating Oak Park, Illinois, 42 to 29. The Fifth Annual classic was again held in Chicago with twenty-one teams competing for top honors. The Ypsilanti quintet withstood a powerful aggregation from Gary to win its second national crown.

This year's event, termed the Sixth Annual presentation, far exceeded the previous tournaments. The three day meet, April 15-16-17, drew twenty teams from various sections of the nation with Los Angeles traveling 2,500 miles to compete in the tourney for the first time. From the East coast came Lynn from Worcester, Mass., and Syracuse and Hermes, N. Y. Upwards of 5,000 fans jammed the University of Chicago fieldhouse and the Mural Room of the Morrison Hotel for the Victory Ball, one of the largest crowds to attend such a classic.

Gary defeated the surprise quintet of the tourney, North Shore of Chicago, 42 to 31 to capture its second national crown.

(Continued on Page 50)



The Wm. G. Helis Perpetual Trophy shown being awarded to Chris D. Zahiralis (R) Coach, and Geo. D. Bikus, manager of Gary, Ind. 1949 Ahepa National Basketball Tourney Champs. Presenting Trophy is D. Pappageorge, as Tourney officials look on. (L to R) Peter Gianukos, Chairman of Finance; Sam Sotos; Van A. Nomikos, Honorary National Director; Demetrios Pappageorge, Chairman Awards; Nicholas G. Rekas, General Secretary; and Andrew J. Marks, Gen. Advisor of Tourney. In addition to the above, the following also contributed to the success of the tourney: Peter Slavelis, Dance Chairman; George Williams, Housing; Geo. A. Mantis, Reception; G. Liakis, Tickets; Louis Bellos; James Economakos; Duke Gankas, Vice-President of Woodlawn; Miss Helen Geldes, President Daughters of Panelope and others.



1949 ALL STAR PLAYERS

(L to R) Willie Phillips, North Shore; James Econn, Los Angeles; Nicholas Kladis, Ypsilanti; Van Nomikos; Tom Katimpolis, Gary; N. G. Rekas.





(PHOTO COLLIER AND KRAUS)

**PETER E. XIDES**

Montgomery, Ala., business man and public spirited citizen, has taken an active interest in many social activities of his city, and is well known and respected throughout the South, especially in Hellenic American circles. Athene is pleased to present to its readers this prominent Southern Hellene, who is also one of our sponsors.



WORLD WIDE PHOTO

**MATHON KYRITSIS**

President of the Illinois Commercial Fishermen's Association, with Rep. Thompson at the Congressional Sub-Committee Hearing in reference to the depletion of fishing by the Sea Lamprey in the Great Lakes area. Mr. Mathon is recognized as an authority in lake fishing, and his counsel is sought after both by the state and the national government. From a record 1,193,000 pounds caught in 1943, the trout catch has dropped to an estimated 50,000 in 1948. Mathon Kyritsis, who hails from the historic island of Melos, is a leader also in American Hellenic circles in the Chicago area.

The Chicago press and the newspapers around the great lakes have endorsed enthusiastically Mr. Mathon's ideas about solving this important problem of the diminishing trout.

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NICOLA MOSCONA as Lohengrin



NICOLA MOSCONA as Faust

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# ST. ANDREWS WOMEN'S CLUB SPONSORS FAMOUS SINGER



Mrs. S. J. Gregory

Helena Nicolaidou the famous Greek contralto will appear at the Chicago Orchestra Hall, May 28th, 1949 in concert, sponsored by the Chicago St. Andrews Women's club.

Mrs. S. J. Gregory, socially prominent in the St. Andrews circles, is chairman of the concert. Mrs. John Lambrakis is president of the club. Proceeds will

boost the St. Andrews building fund as a new church edifice is to be erected in the near future.

## MARTIN E. TEW—Philhellene

(Continued from Page 29)

Francisco, Western Regional Director of Greek War Relief, was chief speaker. The chairman had asked me to sit on the rostrum. After the main speech was over he asked me "to say a few words." This was unexpected. What could be said? But with Greece, ancient and modern, as the topic, ideas crowded upon the mind faster than they could be expressed. In closing, the verses about Sgt. Karaberis were recited.

"The intently listening audience and the long continued applause gave me a hunch that maybe the modern Greeks at least were not averse to having ideas expressed in metrical forms.

"When the hand clapping had subsided a husky fellow in the rear of the hall got the chairman's attention and asked for the privilege of coming to the front to shake my hand.

"We met on the floor in front of the rostrum. He not only shook my hand with a vigorous grip, accompanied by a fine little speech, but embraced me, and then bowed his head, lifted my right hand and kissed it, saying that he knew he was doing what every Greek in the audience would like to do. . . .

"My good friend Basilios Eritokritos remarked as we were going back to our hotel: 'There wasn't a Greek in the audience who wouldn't have died for you if need be.'"

From "United Nations":

"Hail to Hellas! With freedom's holy light  
She led the way. Today she set the pace  
In selfless sacrifice. Here where the right  
Prevails, seat Greeks in honor's highest place."

From "The Glory that was Greece":

"Against an overwhelming tide of power  
She matched her spirit as in days of yore.  
From snowclad Pindus in that fateful hour  
Rang Freedom's cry, more loud than battle roar.

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"Her miracles shall live in song and story  
As long as virile men love Liberty.  
Nor changing centuries shall dim their glory  
Who dared defy the hosts of tyranny. . . .

"Americans! Our country, born in splendor,  
Grown rich and strong, must lead the world to peace—  
Must fill the role of Liberty's defender.  
So shall we share the glory that was Greece."

From "Crushed, Not Conquered":

The courage of Achilles is not dead  
In the fair sunny land that gave him birth.  
His kin, though thirty centuries have sped,  
Are still among the heroes of the earth.

No other land has given us so much  
Of wisdom, beauty, inspiration, truth  
As Hellas; none possessed the magic touch  
To stir the lagging soul with fires of youth.

Plato's Republic! Ah, the lamp he gave  
Shone down the ages with Hellenic light,  
Inspiring Freedom's hosts with faith to brave  
The citadels of tyrants' brutal might.

Invaders now dishonor Marathon,  
And look with stupid eyes on Salamis.  
The tread of swine pollutes the Parthenon;  
Brute force holds sway on the Acropolis.

Stand fast, brave Greeks, we send you sustenance:  
But more, we send good will and sympathy  
The world, which shares your rich inheritance,  
Aroused and armed, fights on to set you free.

From fifteen delightful stanzas, I select the following:

'If you could buy  
A part of the sky  
To have and to hold in fee,  
What choice would you make?  
What part would you take?  
Which portion of blue would it be?'

The heavenly voice  
That urged this choice  
Breathed into my upturned face  
As I stood one night  
On a mountain height  
And looked into starry space. . . .

'Take me up there  
Where the Little Bear  
Is playing his all-night role  
And hot on the trail  
Of the Dragon's tail  
Keeps circling around the pole.

'Or let me swing  
Around the ring  
With the Dipper or Bigger Bear,  
Where the Ethiop's Bride  
On the other side  
Reclines in her jewelled chair.

'Set me astride  
The shoulders wide  
Of powerful Hercules;  
Tell him to go  
Where I can throw  
A kiss to the Pleiades.





CONSTANTINE GIOVAN

Well known Chicago business man who has just returned from Greece, where he found the people in high spirits and full of hope. Mr. and Mrs. Giovan, were active during the campaign to send packages to Greece, and were instrumental in sending hundreds of bundles for free distribution.



BUYS HITLER'S YACHT

George Arita (seated) millionaire importer from Beirut, Yebanon, who recently bought Hitler's yacht, the Y.S Grille, from the British Government, shows pictures of the vessel to Christopher Janus of Chicago, who bought Hitler's car, and who was option on yacht. Yacht is now in use and will make a trip to the United States in the near future. It is 470 feet long and can reach a speed of 30 knots.

'O for a ride  
Upstanding beside  
Auriga, the Charioteer,  
In a reckless race  
At a breakneck pace,  
With the gods rushing out to cheer.

'Better, of course,  
The Winged Horse  
And a grip on his flying mane.  
What sport to speed  
On such a steed  
Through Andromeda's lighted lane! . . .

'You have made no choice,'  
Said the mystic voice;  
And then in a kindly tone:  
'Because you love  
These fields above  
You have made all of heaven your own.'

From "The Winners":

"Away with dread!  
Remember who said:  
'He's God of the living and not of the dead.'  
Let not a tear  
Or a hate or fear  
Obscure the Eternal, which always is near;  
Be part of the Goodness, and heaven is here."

From "Upon the Mountain Top":

"Alone at night upon the mountain top!  
In this broad view there is no night or death,  
And I am not alone. The universe  
Is but a surging, shoreless sea of life,  
And all is One: I am the infinite."

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## THE MODERN GREEK HAS A SPLIT PERSONALITY

(Continued from Page 31)

grandiose business ideas which he could never materialize and who in Greek politics was a rabid Royalist. I've told you how he once beaten a Venizelist who was pressing him too close in an argument by taking after him with a butcher knife. That man was his greatest friend - indeed, a friend who had loaned him the money to maintain the business he was in at that time. My father helped build several Greek churches, both here in America and in his native Greek village, and yet in the course of that work, he had several scraps with the priests involved. That's how fiercely independent he was! But I can't describe his character lucidly to you because he was such a mixture of conflicting . . ."

"Oh, but he merely had a split personality like all the modern Greeks," Christopher Demetrios Papadopoulos pointed out. "And that goes to explain why Greece is torn asunder today. Take the Venizelist-Royalist controversy of 1910 to 1936. Wasn't that merely a tug-of-war between the modern Greek's classical heritage and his Byzantine heritage? On one side the logical, free spirit of old Athens. It was a turbulent spirit, too, for old Athens was a monarchy, then free, then a tyranny, then free, then a tyranny, and so on. The pendulum swung back and forth. The Athenians lived dangerously, and they committed suicide. On the other side the attempt to continue the autocratic rule of the Byzantines. Under the Byzantine Empire there were occasional changes of emperor, but never a change of the form of the government. There were rivals claimants to the throne, though not near as frequently as Western historians contemptuously assert, but there was always governmental stability. Rivals fought bloodily in the streets of Constantinople for the throne, but in the

city and the provinces the imperial bureaucracy functioned quietly and efficiently, and that was why the Byzantine Empire flourished for over a thousand years despite incessant invasions from the East and West, South and North. The Byzantines had an absolutist form of government, and that they never tried nor wanted to change."

"If Greece today had only a small measure of that stability!" I exclaimed.

"She doesn't have it because the modern Greek doesn't know what he wants. He can't have both freedom and stability; he can't have both his beloved republic and his beloved king. He therefore takes a fling at first one, then the other, and of course both are dismal, suicidal failures. The historian A. W. Gomme claims the tragedy of Venizelos, the only great political leader of modern Greece, was that he couldn't get his countrymen to regard the constitution as more important than the person of the king, and he quotes a shepherd on Naxos Island, which had been within the Venizelist command for two years, as asking: 'Will the Allies let us have Constantine back after the war?' The result of this tug-of-war between the modern Greek's classical heritage and his Byzantine heritage was the Asia Minor debacle whereby Greece lost all she had won during the period of hard work and courageous fighting under Venizelos' leadership from 1910 to 1920 and her freedom and hope of stability to the present day. Who knows how long before the modern Greek

Those two heritages, that split personality I murmured, "do you think that perhaps our practical, emotional, and spiritual problems today, yours and mine, are due . . . are . . ."

Both of us lapsed into silence over the possibility that this theory could explain so many things much closer to home than the current government crisis in Greece.

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long term to the Great Atlantic and Pacific Tea Co. a store built by him at the South East corner of 95th and Western, Chicago. Mr. Gregory also

intends to develop soon the remaining 153 feet he owns on Western Avenue all the way to the corner, (95th St.) for the occupancy likewise of nationally known chain stores. Owning also the S. E. Corner of 95th St. and Clarence Ave. to Oakley Ave. 263 foot frontage, Mr. Gregory intends to improve that property also for nationally known stores. Both projects, land and buildings, will cost over \$1,500,000.00.



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The above mentioned properties were purchased by Mr. Gregory through Peter G. Maniates, broker, who will also handle negotiations in connections with the developments described.

The locality is fast expanding with a population of 150,000 and includes Beverly Hills, Evergreen Park, Oak Lawn, Palos Park, Morgan Park and Mount Greenwood, Ill. Mr. Gregory's developments will improve the shopping district of these localities. Mr. Gregory operates the Alliance Theatre Corporation having 85 theatres from coast to coast with 10 open air theatres in addition.

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## New York

By

JOHN BELASCO

★

**COLORFUL CHIEF:** Nick Vagionis, well known New York Greek-American was re-elected president of the Greek Societies Federation which he helped found some years ago.

Born in Chania Crete, Vagionis was raised in Athens where he studied law. He came to the United States in 1920, to complete his law studies, but the country so fascinated him, that he decided to stay, and thus his homeland lost both a resourceful individual and a future statesman, inasmuch as Nick wanted to enter politics in Greece, inspired no doubt by the achievements of his friend and compatriot, the late Eleutherios Venizelos.

And so sooner or later we find Nick delving into the ups and downs of the business maelstrom, as with a friend he opened up an elite tea-room on fashionable Fifth Avenue. And although he continued in the restaurant business for seven years, his literary inclinations never deserted him it seems. For in the interim he continued to write for several Greek publications in Crete, Athens and New York.

In the meantime yearning no doubt for the liberal professions for which he was fit, and wishing to devote much of his time to social service, he sold his share in the restaurant and after com-



NICK VAGIONIS

pleting his studies, he secured a position with the Internal Revenue Bureau, where he was promoted several times due to his ability and honesty. Later he saw the need of a strong bond between the various Greek societies, and measuring his strength and opportunities he embarked upon a campaign to have them organized into a compact federation. The task was not easy. Others had tried it before, but Mr. Vagionis' perseverance, triumphed where others probably had failed.

Pursuing his social endeavors further, he served repeatedly as an officer and president of St. Spyridon's of which church he is one of the



MAYOR WILLIAM O'DWYER RECEIVES BOUQUET OF ROSES FROM TASSIE VAGIONIS ON NEW YORK JUBILEE DAY

founders. He is also an active leader of the American Greek Democratic Association.

During the war Vagionis gave much of his time to the sale of war bonds, and variously helped the war effort both through his own individual work and through many societies.

He has been the friend of such personalities as President Franklin D. Roosevelt, Alfred Smith, A. Lehman, La Guardia, the present Mayor of New York William O'Dwyer, and many others. He has been decorated several times, and he is a capable master of ceremonies and his speeches on many occasions have been stirring. His scrap books are full of worthy testimonials from many sources, due of course to his patriotism and sense of public service.

In 1929 Nick married the former Helen Zorra. Her father in the twenties had the reputation as the biggest Greek Koubaros (God-Father) in the country. Her mother had been for years one of the best school teachers in Greek. They have three children: George is taking up Merchant Law at Georgetown; Connie (Constantine) attends high school and Anastasia (Tassie) a lass of seven years has been in the habit of leading the parade on Greek Independence Day, dressed in Foustanelia, the traditional Greek costume.

### AHEPA TOURNEY

(Continued from Page 41)

Individual awards presented: Most Valuable Player, James Christ of Gary. James Econn of L. A. was chosen as the outstanding Veteran Player. Named on the All-Star team were Willie Phillips, North Shore; Jim Kappos, Cleveland Ahepa; Nick Kladis, Ypsilanti; Tom Katsimpolis, Gary; Christ Chingros, Hermes; George Vasil, Worcester; Lou Tsiropoulos, Lynn; James Econn, L. A.; Gust Copanas, Syracuse and George Felles, Ypsilanti.



## Great Contralto



### HELENA NIKOLAIDI

This superb artist now touring the United States was born in Greece, is a member of the Vienna State Opera, and her fame has spread far and wide on the continent of Europe as a consummate artist of immense brilliance and talent. Now she is taking America by storm. Her initial appearance at Town Hall in New York was greeted enthusiastically by musical critics. "In twenty years of music reviewing . . ." says Jerome I. Bohm of the New York Herald Tribune, "I have encountered no greater voice or vocalist than Elena Nikolaidi, Greek Contralto . . . who made her American debut in recital in Town Hall last night. This personable artist is gifted with a truly phenomenal expressive medium, a true contralto of enormous range capable of encompassing with the utmost ease the Sleep Walking scene from Verdi's "Macbeth" originally penned for a dramatic soprano. Miss Nikolaidi is absolute mistress of her material . . ."

She tours the country under the Columbia Artists Management, Inc., of New York.

—J. B.

# A BIOGRAPHICAL SKETCH OF PHILHELLENE DAVID MOORE ROBINSON

(Continued from Page 7)

became official that the glorious but long-suffering islands were returned to their Motherland. His friend of long standing Dr. Mavris, with whom he founded the Society for the promotion of Byzantine and Modern Greek studies, was destined to be the first Governor of the liberated Dodecanese islands.

In spite of additional Academic duties assumed at the University of Mississippi and the exacting work of completing the publication of his discoveries at Olynthos, Professor Robinson found time to publish another volume in his effort to forge unbreakable bonds of friendship between America and Greece. Just a few months ago appeared his new book entitled **"America in Greece, a Traditional Policy"** (Anatolia Press, New York 1948, 195 pages). That book, as the author states, is neither "history nor archives." It is rather a testimonial and encouragement—a testimonial to the quality and value of American interest in Greece and an encouragement to others, better equipped than ourselves, to extend research in this field." From the Congressional Record, the archives of historic Societies, Newspapers and lecture notes Professor Robinson has borrowed and inserted in this book, often in photostatic reproduction, some of the most striking evidence of the moral support which Greece, struggling for Liberty found in America. The fiery statements of Webster, the encouraging messages of Monroe, and Adams, the heart-warming words of popular appeals and of official pronouncements as well as Truman's recent statement and policy are brought together in a masterful manner to prove the everpresent interest of America for Greece.

In the preface of that book we find the expression of faith of the author and his deep-rooted love for Greece. "To the American citizen he writes, "Greece is more than a spot on the map or a racial and ethnic entity. She is an ideal and a symbol." With Edward Capps, another great Philhellene of our times, he repeats that "no matter what aid America gave to Greece, no matter what America did for her, no one could ever repay Greece for the great services she has performed for mankind." And then both were not "referring exclusively to the incomparable achievement of Classical Greece, but also to her great struggle for independence in 1821 and again in 1941 and now, "a struggle which stands out in history like a shining example to all peoples." The new book of Professor Robinson, another link of friendship between America and Greece, must find its way to the libraries of all those who are working for peace and justice and who appreciate the service rendered to humanity by the people of Greece. It certainly must find its place in the library of every American citizen of Greek extraction. While engaged in the unearthing of material for this book Professor Robinson discovered a number of letters written by eminent men of the days of the Greek Revolution now lying idle and forgotten in various archives. Among them are a number of interesting letters written by Byron. These letters will soon see the light of day, addi-

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Notables at Chicago Greek Independence celebration: (Seated) V. Dendramis, Greek Ambassador to the U. S. with Mrs. Dendramis. Standing (L. to R.) Apostle Flabouras, National Commander of Greek Veterans in America; P. Triggetas, Greek Consul in Chicago and G. Gabriel, leader of Evzones who participated in celebration. All were decorated by Mr. Flabouras on behalf of Greek Phalanx in U. S.

---

erously to the publication of their results. His generosity made possible the publication of my fictional testimonial to the greatness of Greek efforts for liberty and reminders of the great debt to Philhellenes, ancient and modern.

His great interest in his students will remain a legend in the history of American Education. It is well stated that by their students you will know the great teachers. If that were the measure of greatness Professor Robinson's standing among the great teachers of America is secure. The readers of the **Athene** will perhaps be interested to read that his interest in scholars of Greek extraction dates long before the present agencies to encourage such interest were developed; indeed that interest started the establishment of the cultural and spiritual channels which are being promoted with zeal today.

My own indebtedness to the Scholar and Teacher is great and my only wish is that I have proved equal to the hopes and expectations that he placed on me. Others followed me in the benches of the Johns Hopkins, in his classrooms and on the excavation field. Vasilios G. Katsakides of Poros in 1932 wrote a dissertation on that island under him. John Alexander, hailing from Elis now of Atlanta, received his Ph.D. in 1939 under Robinson; he is now teaching with great success at the University of Georgia. Constantine G. Yavis, hailing from Chalkis in Euboea, a Robinson Ph.D. of 1942, is now teaching at the University of St. Louis. Peter Trophonios Kapsalis, a Ph.D. of 1947, is now teaching at Loyola University. John E. George of Kydonia, Crete, also took his Ph.D. degree in 1947 and is now teaching at the Notre Dame College, Staten Island. Besides a number of Greek scholars had a chance to study and work under him. Among them we may name Dr. Ch. Makaronas, now Ephor of Antiquities and Director of the Museum of Thessalonike, and Dr. George Bakalakis, an Hyphegetis at the University of Thessalonika. This very year another brilliant Greek student, Miss Maria Hadjidakis, from heroic Crete and a niece of the immortal Hadjidakis, is studying under him at the University of Mississippi.

Anxious to see that his students advance in their chosen field, not only did he supervise and direct their work but he also contributed gen-

book on the **Neolithic Settlement of Olynthos** that started the series of his monumental publications of the site (**Excavations at Olynthus**, volumes II - XII). It will make possible the publication of Dr. Yavis' book **The Greek Altars** and the book of Dr. Alexander on Potidaea. His help made possible the appearance of Dr. Bakalakis' latest study entitled "Hellenica Trapezophora" that was printed in Thessalonike in December 1948. Thus scholars of Greek descent have found in him a veritable Godfather who launched them in their career.

We should also note that a good deal of the expense involved in his excavations at Olynthos was paid by him personally. And it must be noted that those excavations were carried out at a time when refugees from Asia Minor as well as the indigent population of the Chalcidice could find nothing to do and the excavations provided them with a steady and well paying job. I well re-

(Continued on Page 57)



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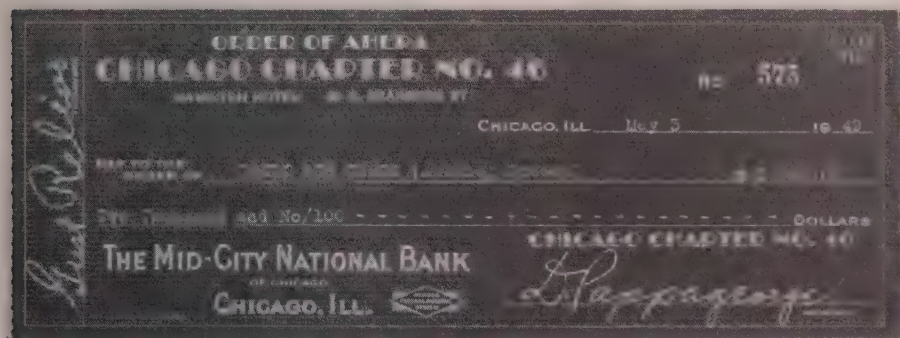
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## CHICAGO CHAPTER No. 46 ORDER OF AHEPA INAUGURATES NEW POLICIES FOR 1949



### SOME NOTABLE EVENTS AND ACHIEVEMENTS

1. \$2000.00 FOR THE GREEK RED CROSS. This is a significant gesture continuing the long philanthropic tradition of Chapter No. 46, Order of Ahepa, the mother chapter in Chicagoland.

2. A most impressive installation at Hamilton Hotel, ushers in era of vigorous action for chapter. Van A. Nomikos, and other dignitaries, including A. A. Pantelis, John L. Manta, Christ Anton, Jack Ritsos, George Miller, etc., install 1949 Officers before 700: Demeirios Pappageorge, Pres.; Joe Farago, Vice-Pres.; Michael J. Faklis, Sec'y; Gus Relias, Treas.; James L. Economos, Athletics. Governors: James Argiris, Chairman; George Demet, Nick Kioutas; Tom Georgis, Sam A. Thimos. Appointed: E. Theodosis, Chaplain; Steve Philon, Warden; Theo. Rummel, Capt. of Guards; J. Maheras, Sentinel.

3. An Easter party, honoring the founders of the Chapter, in a spirit of broad brotherhood and friendliness takes place at Chapter's new headquarters in Hamilton Hotel. Success for this splendid gathering is due to the executive committee on social activities: Demetrios Pappageorge, Chairman; Christ Anton, Co-Chairman; Demetrios Parry, Joe Farago, Gus Relias, Michael Faklis, Peter Gianukos, John Lambrakis, Takis Christopoulos, James Argiris, Gust Patsios, Geo. Demets, and John Alex. Speakers included: Van A. Nomikos, Harry Reckas, C. Anton, George Kapetamakis, M. Mamalakis, Paul Javaras and Peter Mantzoros. "Christos Anesti" was sung by all. On the entertainment program, singing was furnished by Mrs. D. Parry and Mrs. D. Georgoulis, also by Miss Georgia Tsarpalas, all three of whom fascinated the audience. Vassos Kanellos did a number or two, Gus Patsios an entertaining skit, Peter Mundres a comical dialogue and last but not least, the audience prevailed upon the chairman to sing "Elafina". A grand time was had by all.



4. Leaders of Chapter "46" and other Ahepa dignitaries tender testimonial dinner to Joe Farago, "46" Vice-President, for his Philhellenism and for his many services to the Order in general. Dinner took place at Drake's well known Corner House. Present: (L. to R.) Seated: Andrew G. Kanelos, of Andes Candies; Nick Nomikos, Pres. St. Constantine Church; Joe Farago, receiving the present from Demetrios Pappageorge, Pres. of "46". Van Nomikos, Past Supreme President of Ahepa; Sam Nakos, past district Governor, Birmingham Ala. — Standing: (L. to R.) Mr. Davis, Mr. Pappas, Peter G. Maniates, Minas Booras, Gust Relias, "46" Treasurer; James Argiris, Past President; George Becharas, Farago's NOUNOS; Takis Christopoulos, Past President; D. Parry, Past District Governor; Dr. P. Pitchios; George Miller; Frank Lackos. Christ Anton, Past District Governor, though not present, phoned long distance from Texas to congratulate his friend Farago.

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member how in the spring of 1928 when those excavations were started, there was so little work in the neighborhood of Olynthos that no one there could tell us how much the laborers were to be paid. Dr. Robinson had to ask the Governor of Macedonia to fix the daily wages which he paid. While thinking of those days I cannot help but recall Mrs. Robinson, the faithful companion of his life, who shared with the excavator the hardships and the discomfort of many a campaign. Her cheerful services and presence helped keep the personnel together in an atmosphere of friendship and mutual respect hardly paralleled among excavation personnels. Her graceful hospitality in her patriarchal home in Baltimore has placed generations of students under her debt and especially those of us who had come from a far off country. The hours we spent by her fireside will remain among the treasured memories of a great many young men.

In conclusion I may again borrow from the past and write of one of the most vivid experiences I retain from my discipleship under him. Years back in one of his many lectures, Dr. Robinson gave a most vivid description of one of the many vases which form his valuable collection. On the face of that vase a painter of the Classical Era, of the days of Pericles and Pheidias, painted a scene from a "Lambathodromia," a scene that I believe can stand as a true symbol of Professor Robinson's life work. In antiquity that gay event was carried out like a relay race, one athlete passing to another a lighted torch until the goal was reached. And I like to think of Dr. Robinson as one of the torch-bearers of learning and of culture, of Greek learning and culture, as one of the torch-bearers of Philhellenism in this our country, who, having received the lighted torch from generations past, is carrying it burning brighter than ever, eager to pass it on to others that in the end the love for truth, the knowledge of the good and the beautiful, the faith in the right and just may prevail among men of good will on this earth.

### THE CHANGELESS COMMUNITY

(Continued from Page 15)

delicacies and delights for the palate. One of the monks had returned to the land of his birth from Pittsburg, Pennsylvania where he had lived many years. He had the enviable distinction of being the best lobster-man on the Athos coast. Early on the day of our arrival he had gone trawling. His lobster pots had yielded the most mammoth lobsters of as succulent and truculent disposition ever to have entered the mouth of a gourmand. They made Easter feasting a memorable triumph of the arts of living.

I sat next to this genial epicurian at dinner and we had the best conversation about America. He talked about his old home, but without the least trace of nostalgia. He wanted to know if Pittsburg was as dirty as ever, and when I assured him that the city fathers were trying to clear the air of smoke he replied, "That is too bad! It would not seem like home

The banquet was a great success in wit, wisdom, joviality and friendliness. We were from many

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racers. Our hosts of Greek, Bulgarian, Syrian, Armenian and Turkestan. We were from Parkistan and Peru, Australia and Eire, France and Russia, England and North America. As it came time to leave we all expressed the desire to return for we had found true hospitality, generous friends and heard fabulous stories from the Byzantine past. The secretary of the monastery said to me as I turned to say good bye, "You will come again." Yes This land, so far from reality has realities that the modern world needs. It is self-sufficient. It is not just romantic or monastic. It is the embodiment of the aspirations of the church for a practical solution to the decadent social forces that arise periodically to haunt the more progressive minds. It is a partial answer to the orderly and organizing genius of man to find a city of God in which daily living is exemplified by simplicity self-direction, kindness and the time for a man to think and play and sing and believe in himself. The old abbot of Vatoledi was asked to give his parting blessing to the group; and he replied out of eighty-five years of thoughtfulness, "The world needs just one thing—Love."

An almost idyllic life is approximated upon Athos. As our caique glided out over the Aegean tide new friends were waving to us with their typical courtesy. They may very well have been thinking we were the losers who had to return to the confusions and strife of civil life.

Mt. Athos endures through the centuries. Ten years do not make on any changes. There are the attritions of time, but they do not make much headway upon the stone and marbles of these Eastern lands. Ten years in the lives of men is a good many. They have been lean years. The Greek government has been unable to do as much as formerly. The commercial activity of the pre-war years has not been restored. Whatever the monks have had to do with the partisans has been a trial of faith. They smilingly turn any reference to the inroads of the rebels with the gesture that surely there is nothing in these barren halls for anyone. This is literally true. These monasteries are barren places by all of the measures of our materialism and luxuries. Austere, simple, cenobitic, hard living is the order here. But from their thoughtfulness comes a refreshing breath of pure-heartedness. They do not seek outside themselves for the answer to man's hunger. In their spiritual forms they have found the freedoms which Bronson Alcott and Thoreau sought and found! They are the freedoms that most people seek. Perhaps our problem is one of organizing our lives so that such freedom will become realities for us.

We all agreed, when we got back to the city, that our trip to the Holy Mount was never to be forgotten. Athos seemed more and more remote as the days passed, and yet friends we made there began to correspond with us and relatives of the monks met us around about in the social groups of the city; thus time made memory long and cemented these new friendships. We have even formed a Mt. Athos "alumni" association promising to meet again regularly and further world interest in the place. It is one of the unspoiled places in the world and anyone, who can possibly find the interest to go there in a spirit of reciprocity, should add it to his must list.

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(Continued from Page 22)

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Before me a notary public, in and for the State and County aforesaid, personally appeared Demetrios A. Michalaros, who, having been duly sworn according to law, deposes and says that he is the owner of the Athene and that the following is to the best of his knowledge and belief, a true statement of the ownership, management of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations.

1. That the names and addresses of the publisher, editor, managing editor, is D. Michalaros 919 Wellington Ave., Chicago. Business Manager, John Dariotis, 3503 S. 53rd St., Cicero, Ill.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders, owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address as well as those of each individual member, must be given.) Demetrios A. Michalaros, 919 Wellington Ave., Chicago.

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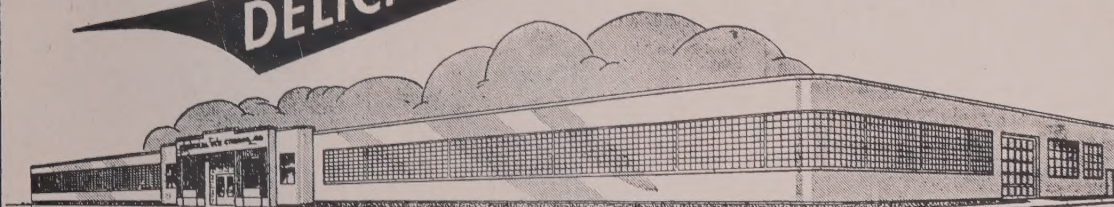
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(Continued from Page 12)

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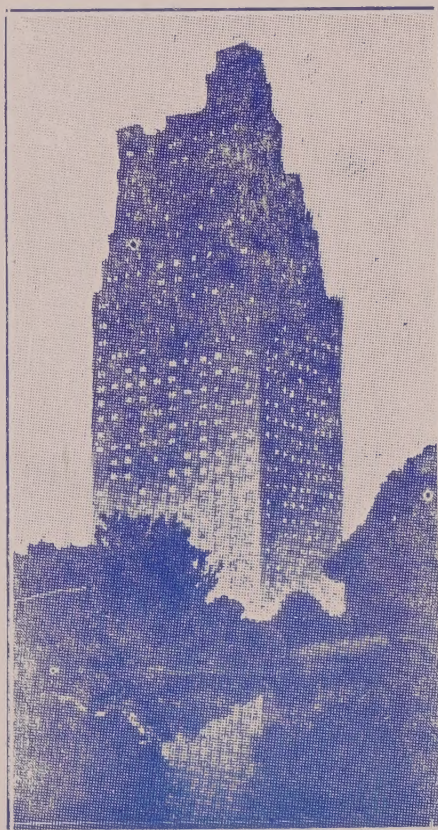
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